Ornaments for the Daughters of Zion.

OR

The CHARACTER and HAPPINESS

Of A

Vertuous Woman:

in A

DISCOURSE

Which Directs

The FEMALE-SEX how to Expreſs, THE FEAR OF GOD, in every *Age* and *State* of their LIFE; and Obtain both *Temporal* and *Eternal* Bleſſedneſs.

Written By *COTTON MATHER*

Tertullian's advice for the Ornaments of *WOMEN.*

Prodite Vos jam Ornamentis Extructæ A poſtolorum —Veſtite Vos Serico Pietatis, Byſſino Sanctitatis, Purpurâ Pudicitiæ— Deum habebitis Amatorem. In Engliſh.

Go yee forth now arrayed with ſuch *Ornaments* as the *Apoſtles* have provided for you; Cloath your ſelves with the *Silk* of Piety, the *Satin* of Sanctity, the *Purple* of Modeſty; So the Almighty God will be a *Lover* of you.

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The PREFACE.

TIS very Surprising to see and read, what a [Mundus, or] World, of Pretended ORNAMENTS, the Blessed Prophet Isaiah sets out, The Daughters of Zion, which liv'd in his Daves as Rigg'd withal. But among all those One & Twenty Ornaments, I find none of those which the Inspired Apostle Peter do's Recommend unto the Women of all Ages, as, Things in the sight of God, of great price. And therefore as I did not wonder at the Following menace of the Almighty, I will take away the Bravery of their Ornaments; thus I also set my self to accommodate my Neighbours, with such Ornaments, as make up what Mary Chose, even, The good part which cannot be taken away. They that shall Criminate an undertaking to write a little Book for Promoting the Fear of God in the Female Sex, do but show their Ignorance of what was done by Tertullian, by Jerom, by Austin, in the Primitive Times, besides what hath been done by several Renowned Pens of a later date; and Perhaps, they forget, That one Book in the Sacred Bible, was written for, An Elect Lady. As for the Manner of my own Writing, 'tis Plain, Brief, Chast; and not without an endeavour to imagine how such a subject would have been handled by a Timothy, who was to address Women, & yet be an Example of Purity. But as for the Design of my Writing, 'tis purely to advance Vertue among those, Who cannot forget their Ornaments, & yet often forget those things which are no less Necessary than Ornamental. Now, may GOD Prosper it.

Ornaments for the Daughters of Zion.

OR

The Character and Happiness of a

Vertuous Woman:

From the Words of the Wise Woman, in

Prov. XXXI. 30.

Favour is Deceitful, and Beauty is Vain; but A WOMAN THAT FEARETH THE LORD, She 'tis, that shall be Praised.

IT may well be reckoned the Brightest *Honour* of that Sex, which the Holy Spirit of God has declar'd Worthy of a Chast and a Kind *Honour* from us, *That when the Fulness of Time was Come, God sent forth His Son, made of a Woman.* As a Woman had the *Disgrace* to *Go First* in that horrid and Woful Trans-gression of our first *Parents*, which has been the *Parent* of all our misery; so a Woman

had the *Glory* of bringing into the World that *Second Adam*, who is the *Father* of all our Happiness: a Woman had the *Saviour* of Mankind in the Circumstances of an *Infant* Miraculously Conceiv'd within her; and of a *Mary* was *Born that Holy Thing, which is call'd, The Son of God.* There is a Woman, whom we do now without the mistake, which made that Expression the Occasion of many Ancient and no less Furious than Curious Controversies, call, *The Mother of Him that is God*; Insomuch as that very *Flesh* which was Born of her, and which the *Trembling Hereticks* of this Age, do not now *Tremble* to Vilify and Nullify with frequent Blasphemies; I say, That Visible Tangible *Flesh* is Personally United, unto the *Second Person* in the Adorable Trinity. Though we do not like the Popish Idolaters, for this Cause, imagine that Blessed Virgin to have been free from *Original Sin*, when she was on Earth, nor now Implore her *Mediation* and *Intercession*, in Heaven for us; and though I do not think, that the Holy Ghost refer'd unto *her* peculiarly, as there are Expositors who think He *does*, when He says, *The Woman that fears the Lord, She tis that shall Praised*; Yet we may safely account the *Female Sex* herein more than a little Dignify'd. And how should it Encourage all Women to seek a Saving Interest in that Redeemer, who was *Born of a Woman!* how should all *women* make their Hearts a Lodging for that Lord, who in a *Woman* received, *The Body Prepared for Him!*

THE

THE Second, or a priviledge not far from the *Second* Advancement of that Sex, may be Esteemed, the Share which it ha's had in Writing those Oracles, which *make us wise unto Salvation.* As one *Woman* was the *Mother* of Him who is the *Essential word* of God, so diverse *Women* have been the *writers* of His *Declarative word.* Though the Apostle do's abundantly intimate unto us, that such *Inspirations* as Compos'd the *Scriptures* are not now to be expected, when he gives the prohibition so much Transgress'd by the most Absurd Sect in our Days, *That the Woman may not speak in the Church*; Yet our God ha's Employ'd many *Women* to *write* for the *Church*, and *Inspir'd* some of them for the Writing of the *Scriptures.* We have not only seen *Women* doing service for the *Tabernacle* by such Ingenious Writings as we find mention'd in the Catalogues of *Beverovicius*, *Hottinger*, and *Voetius*; or such as that most Accomplish'd Lady, *Anna Maria Schurman* ha's in our Age addressed the World withal; for even the Books Published by *that Sex*, were enough to make a *Library* far from Contemptible; nor ha's even the *New-English* part of the *American* Strand, been with an *Authoresses* that would Challenge a Room in such a *Library*: They to whom the common use of *Swords* is neither Decent nor Lawful, have made a most Laudable use of *Pens*; and they that might not without *Sin*, lead the Life which old Stories ascribe to *Amazons*, have

with much *Praiſe* done the part of *Scholars* in the World; But we ſometimes alſo find a *Woman* among the *Amanuenſes* or *Scribes*, of that Spirit, who *moved Holy men, to write the moſt ſure word of Prophecy.* And how much do's this Oblige all *Women* to ſtudy that precious Bible, to the curious Work-manſhip whereof, the hand of a *woman* ha's contributed? how ready ſhould *women* be to Read the pages, upon which they may ſee tranſcribed the Heavenly diſcoveries made by the God of Heaven to an holy *woman*; rather than to miſpend their *houres*, and infect their *hearts*, by the revolving of ſuch *Romances*, as commonly leave a ſenſible Taint upon the minds of their unwary readers?

WEE have not only the Song of *Deborah*, the Song of *Hannah*, the Song of *Mary*, and the Prophecy of *Huldah*, in this matchleſs book of our God; but the inſtructions of *Bathſhebah* too, are entered in theſe bleſſed Regiſters. The Thirty firſt Chapter of the *Proverbs*, contains a direction of *Bathſhebah* to her darling *Solomon*. *Solomon* that in the fourth chapter of this Book, records the Counſils of his *Father*, now in the laſt chapter adds the Counſils of his *Mother* thereunto. So carefull will wiſe children be to remember the gracious counſils of their godly Parents! Wee have *Solomon* here addreſſ'd by the name of *Lemuel*, which name ſome interpreters judge to be a little and a loving imitation of his true Name; as 'tis uſual with our Mothers, from the names of *Edward* and *William* and the like, to form ſome affectionate Appella-

tions

tions for us; but others waving so small a consideration, do look upon *Lemuel* as one of the *eight names* which the Iewes do ascribe unto that *man of Name*, and they tell us, that as *Jedidiah* proclaimed his being *Beloved of the Lord*, so *Lemuel* signified his *Belonging to the Lord*. Some famous persons in the world, have been signalized by that Character of being *Mother taught*; such an one was our *Solomon*, who had not only a *Father*, that left behind him, *Transcendent Songs for Solomon*, but also a *Mother*, who *taught* him such things as the best should not bee unwilling to *learn*. How free, how rich is the Grace of God unto Repenting sinners! *Bathsheba* after a very scandalous Fall, becomes a very eminent Saint, yea, a *Prophetess* of the Lord. Although a *woman* may have been Remarkable and Notorious for sin, yet let her endeavour to *make* her peace with God: It *may* be made, and shee may *enter into the Kingdome of Heaven*, before others that have not had such *wounds* upon them.

'TIS evident, that the *nine* first verses of the Chapter, are spent in Reciting the most Prudent and winning *Lessons* of *Bathsheba* to her *Solomon*. But it is conceived that the rest of the chapter is only *Solomons* Reciprocation in the praises of *Bathsheba*. It is indeed a most lovely thing to see such Correspondencies of *Desert* and *Duty*, as make Children to count their *Mothers* worthy of their honour: Noble Romans have sometimes made Florid speeches at the Funerals of their *Mothers*, and professed, *That they had never in their Lives been reconciled unto them*, inasmuch as (they meant)

meant) they had never *fallen out*: It is the Happineſs of a *Mother* ſometimes to have ſuch Sons as *Nazianzen* and *Auſtin* were unto theirs, whoſe Names are by their means forever Celebrated: although for the moſt part we ſee in mens Readineſs to *Slight* their *Mothers*, the Reaſon why the *Mother* is put firſt in that Charge of our God. *Ye ſhall fear every man his Mother, and his Father.* It is the Opinion of others, That the Concluſion of the Chapter, is alſo the Compoſure of *Bathſheba*; and that which confirms them in this Opinion is, The Skill in *Houſhold Affairs* here manifeſted, which Carries a Little of a *Female Aſpect* with it. However it be, we have here the Deſcription of, *A Vertuous Woman*, in twenty two Verſes, according the Number and Order of the Letters, in the Hebrew Alphabet; Every letter in due ſequence beginning a ſeveral Verſe. Tis reported, that *Children* among the *Jews* of old Learning to *write*, had their *Copies* uſually given them from thoſe Portions of the Scriptures, which were drawn up with ſuch an *Alphabet* of the Hebrew Letters in them; whether that were ſo, or no I am ſure that *women* among the *Gentiles* in our Dayes, Learning to *Live*, cannot eaſily find better *Copies* to follow, than thoſe which are in our Context here ſet before them. It were to be wiſhed, That the *Sex* which ſo often looks into the *Glaſs*, would ſometimes caſt an eye upon this part of that Sacred *word*, which is Compar'd unto a Divine *Glaſs*; that they may ſee whether they have the *Features*, or

Habit

Habits of, *the Vertuous Women*, on them. And I pray, let no *woman* count her self so great a *Lady* as to put in her Exceptions, against the stroke in the Character of the *Vertuous Woman* here. *She seeks Wool and Flax, and works willingly with her Hands*; till she has procured the Alteration of the English Law, wherein, *Spinster*, is a Term given to Women of the greatest Quality. When a Gentlewoman of Extraordinary Learning was presented before the first King of *Great Britain*, his first Question to her, was, *Madam, Can you Spin?* And several of the most Renowned Emperours, have not only Obliged their Daughters to *Spin*, but also Wore such Garments as those Princely Hands had prepared for them. The *Cards* in which many Gentlewomen *Play wickedly with their Hands*, are far more Debasing, than those *Cards* which fit the Wool for the Wheel: and the *Distaff* is an Instrument of better Quality than the *Dice*. The Famous Queen *Katherine*, when persons of high Rank were sent unto her with a Message from King *Henry*, counted it no Disgrace to be found with a Skein of Red Silk about her Neck, at Work, with a *Maid of Honour* by her side. She that hath *Bought a Field* thus no thereby Bought a Release from *Domestick Businesses*; the *Hands* which Carve at the most Noble Tables, may be *Laid unto the Spindle*, without being Dishonourably Blistered or Dissed there.

'TIS a foolish Custome which the Jewes have in Reading *Solomons* Book of *Ecclesiastes*; that

that they Print the *Laſt Verſe but One*, of it over again in the Cloſe of all, becauſe they would have the Remembrance and Impreſſion of *that Verſe* to be Stronger upon them, than that of the Terrible Verſe which followes it. But having laid before you the Deſcription of *A Vertuous Woman*, which cloſes up *Solomons* Book of *Proverbs*, I muſt upon another Account Print, and ask the Daughters of our Common Mother to Read, the *Laſt Verſe but One*, over again; 'tis this.

FAVOUR is Deceitful, and Beauty is Vain; but a Woman, that Fears the Lord, Shee 'tis that ſhall be Praiſed.

THE Words are, as one ſayes of them, *A Royal Garland ſet on the Head of a Vertuous Woman by the Hand of God.* Some Interpreters, do ſo *Allegorize* theſe Words, that they make this *Vertuous Woman* to be the *Church* of God. Indeed, there are more *Women* than *Men*, in the Church; and the more *Vertuous* they prove, the more Worthy will the Church be, to be figured by, *A Woman that Fears the Lord*. Some Interpreters again, do ſo *Sublimate* the Words, that they underſtand Every Holy, Pious, Devout *Soul*, by this *Vertuous Woman*. And it were well, if *Women* were generally ſo *Vertuous*, as that they might worthily impart unto Every Godly Soul, the Denomination of, *A Woman that Fears the Lord*. Other Interpreters, do ſuppoſe *Vertue* it ſelf to be meant by the *Vertuous Woman*. But, we ſhould

should be sorry, if a *Vertuous Woman* prove so rare a thing, as to afford a style for a *Parable* rather than an *History*. I confess, *Vertue* it self, and the *Names* of all Particular *Vertues*, are Grammatically of the *Female Gender*; and that the *Things* may Theologically abound in *that Gender*, is what we may thence take Occasion to be wishing for. But after all, Tis a Real, Proper, Gracious *Woman*, that has her *Character* and *Blessedness* in these words Exhibited unto us.—

THE first thing with which we are here treated is,

I. THE CHARACTER of a *Vertuous Woman.*

AND this Character is both *Negatively* and *Positively* offered. Negatively, Tis not a *Deceitful Favour*, or, a *Vain Beauty* that sets her off; Women that have none but those things to Value themselves upon, are driven out from, *The Temple of Honour*, here. But Positively, Tis, the *Fear of the Lord* that is her Commendation. Tis implyed not only That *Favour* and *Beauty* are poor Things Compar'd with the *Fear of God*, but also that they who have the *Fear of God*, will not Value themselves upon their *Favour* and *Beauty*. Yea, that there is a *Favour* and *Beauty* Opposite, Contrary, Destructive to the *Fear of God*. We may Reflect upon the Whole, in these Conclusions,

Conclusion. 1.

THE *Vertuous Woman* counts the best Female *Favour* to be *Deceitful*, the best Female *Beauty* to be *Vain*.

BY *Favour* is meant, a Comely Presence, an Handsome Carriage, a Decent Gesture, a Ready Wit agreeably expressing it self, with all other Gracefull Motions, and whatsoever procures *Favour* for a Woman among her Neighbours. The *Virtuous Woman* is willing to have this *Favour*, so far as is consistent with *Vertue*; Shee Counts it a *Favour* of God for one to be graced with it; But still she looks upon it as a *Deceitfull* Thing. She is carefull, that She do not hereby *Deceive* her self into proud Imaginations, and into an Humour, *Conceited* of her self, or *Contemptuous* towards others. Carefull She likewise is, lest hereby She *Deceive* Unwary men, *into* those Amours which bewitching locks and Smiles do often betray the Children of men, especially those that are *but* Children of men, into.

BY *Beauty* is meant, a good Proportion and Symmetry of the parts, and a skin well Varnished, or that which *Chrysostom* calls *A Good mixture of Blood and Flegm Shining through a good Skin*; With all that Harmonious Air of the Countenance, which recommends it self, as a *Beauty*, to the Eye of the Spectator. The *Vertuous Woman*, is not Unthankful for this

Beauty

Beauty when the God of Nature hath bestow'd any of it on her; and yet She counts it no *Vertue* for her to be very sensible of her being, Illustrated with such a *Beauty*. But still she looks upon it as a *Vain* thing. She reckons it so *Vain*, that she hath no Assurance for the Continuance of it; but that it is, *Temporis et Morbi Ludibrium*, as one of the Ancients hath descanted on it; a thing neither *Age Proof* nor *Ague-Proof*. She sees that *Vanity* in it, which is upon the quickly Withering *Roses* and *Lillies* of the Field: such a *Vanity* as that *Sick beds* or *Sun beams* or a thousand Casualties may soon destroy that Idol of the *Amorites*. And upon these Thoughts, a *Vertuous Woman* takes heed of becoming so *Deceitful* and *Vain*, as many Women are Tempted by their *Favour* and *Beauty*, to become.

Conclusion. 2.

THERE is a *Favour* so particularly *Deceitful*, and a *Beauty* so Remarkably *Vain*, as that a *Vertuous Woman* would be loth to be *Deformed* with it.

THE *Favour* whereat a *Vertuous Woman* hath a Particular Distast, is that which *Promiscuous Dancing* is applauded for. The Exercise of *Promiscuous Dancing* is that which pretends to be a peece of Breeding which demands the *Favour* of Woman-kind; but a *Vertuous Woman* esteems them *Deceived* who count it so; nor will She affect such an Exercise. *Job*

recounts it as part of the Breeding which the Ungodly beſtow upon their Children, in Chap. 21. 11. *Their Children Dance.* Now the *Virtuous Woman* is not found of being that way Employ'd. We read the Haughty Daughters of *Zion* deſcribed and threatened in Iſai. 3 16. as, *Walking and Mincing as they go.* Very Renowned Expoſitors, Conceive that Scripture to refer unto the haughty Carriages Learned in the *Dancing School.* The Apoſtle *Paul* in Rom. 13. 13. Condemns, *Rioting*; and the Apoſtle *Peter*, in 1 Per. 4. 3. Condemns, *Revelling.* Now the moſt Learned Criticks in the Greek Tongue, Judge, *Dancing* to be the Thing intended in the word there uſed by theſe Apoſtles. Moreover, The Reverend Aſſembly of Divines, in their Larger Catechiſm, Very juſtly mention *Dancings*, among the Things forbidden in the Seventh Commandment of our God. Nor do's the *Levity* of *Dancings* wherein Perſons Leap and Fling about ſo like *Bedlams*, that the Wiſeſt men have call'd it, *An Regular Madneſs*, now agree well with the *Gravity*, which Holineſs is to be accompany'd withal. Such things as theſe are Enough to make a *Virtuous Woman* to diſcard ſuch Dancings from among, *The Things of Good Report*; and leave them either to the Pagans whoſe manner t'was to *Dance* in the Worſhip of *Bacchus*, or to the Monkeyes whom of old, they brought forth to *Dance* at the Feſtival of *Diana.* Some of the more Sober Papiſts, have not ſtuck to ſay, *The Dancer breaks the Covenant of God, made in Baptiſm; he Promiſed to Renounce the Divel, and his*

his pomps: but when he enters into a Dance, he goes in the Pompous Procession of the Devil. They are not a few Silly scrupulous precisians, by whom these *Dancings* have been Stigmatized. In the Primitive Times, more than One or Two of the *Fathers*, Thundred against them as, *A Diabolical practice*; and whole *Synods* did prohibit the usage of them, even at Weddings as well as at other Seasons. Nor have Reforming *Synods* of later dayes in *France*, *Holland*, *Poland*, forebore to brandish the Sword of *Church Discipline*, and provide *Censures*, for any *Dancers* that might be found among their Communicants. *Austin* says, *The miserable Dancer knows not, that as many paces as he makes in Dancing, so many Steps he makes to Hell.* And the blessed old *waldenses* testified, *In a Dance one breaks all the Ten Commandments of God.* The most eminent Reformers above an hundred years agoe, concurred in witnessing against these *Dances*, as an *unlawfull Recreation*; and among the English *Divines*, yea among the English *Bishops*, they have been decry'd by *A cloud of witnesses*; they have branded our *Dancers* as the *Capering Goats* that will not be found among the *Sheep* in the Day of the Lord. Shall we say it? Even the Ancient *Romans*, although they were Heathens, yet reputed skill in *Dancing* an Infamous thing. *Stipio* call'd a Dancer, *Impudent*; *Sallust* call'd a Dancer, *Dishonest*; and they cited it as a Note of infamy. *Tully* could say, *A Dancer is doubtless either Drunk or Mad*; and he argued against some, that they

must needs be *Vicious*, inasmuch as they were *Dancers*; nor did *Seneca* think it any other than a matter of bitter complaint, *That there were Dancing Schools tolerated in the Citty.* These are considerations enough to deterr a *Vertuous Woman* from the *Dances*, which are now become so acceptable to *This Adulterous Generation.* Pardon me this Freedom; I had been *worse than an Infidel*, if I had not used it; for I remember *Plutarch* himself enumerating the Qualificarions of *A Vertuous woman*, gives this for one. *She must not be a Dancer.* The Daughter of *Herodias* ha's been so Stigmatized, that a *Vertuous woman* will not be for *Dancing* after her.

THE *Beauty* whereof a *Vertuous woman* hath a Remarkable Dislike, is that which hath *Artificial Painting* in it. The usage of *Artificiall Painting* is practised by many women, who think thereby to be valued for a *Beauty* which they are not Really the owners of: But a *Vertuous woman* will not be guilty of such a *Vanity.* There is a wicked Book that pleads for this ungodly practice; but that Good Lady uttered the Language of a *Vertuous Woman* upon Reading such a Book, *O Lord, I thank thee, that thou gavest mee not Wit enough to Write such a Book, unless withal thou hadst given me Grace Enough not to Write it.* Although it be not Unlawful for a Person Transiently to Preserve or to Restore her Native *Complexion*, by Convenient Medicines, when She is in any special Danger of Loosing it; Yet for a Person to

Paint

Paint her self, that She may make some Ostentation of a Complexion which God ha's not made her the Owner of, is a thing that ha's heard ill among the most Godly Christians; nor will a *Vertuous Woman* Easily be Reconcil'd unto it: Left when the Saints Rise, as *Tertullian* wished he might, at the Resurrection of the Righteous, *To see whether the Angels are then Carrying any Painted Ladies, in their Arms to meet the Lord Jesus Christ with Joy*, there will be no such sight then to be met withall. The wicked *Harlots* of old Painted their *Eyes*; as 'tis said in Ezek. 23. 40. *Thou Paintest thy Eyes*; Understand it of their *Eye-browes* and *Eye Lids*, which they tinged with a Preparation of *Antimony* to *Blacken* them, and *Beautify* 'em. This was accounted an Extraordinary Comelineſs; and therefore about the *Harlot* is the Young man advised in *Prov.* 6. 25. *Let her not take thee with her Eye-Lids*. Of such Eyes it was that *Cyprian* said, *These are not Eyes, with which our God is to be Look'd unto!* And *Jerom* reckons 'em among Scandalous *Harlotries*. Now this is One Argument which the *Vertuous woman* ha's against the *Painting* of her face in any part of it; *It is the Guise of an Harlot*. An *Adulterate* Complexion, is but agreeable to an *Adulterous* Condition. A *Painted Face* is but a *Painted Sign* hung out for advice to Strangers, that they shall find Entertainment there. Tis often the *Whores Forhead* which admits *Paint* upon it. Tis well, if you don't find a *Snake*, where you see a *Painted Skin*! Moreover, Our *Face* is a Seat

which has much of the Divine *Image* and *Wisdom* appearing in it; and it is a Vile Affront unto God, for a Woman to *Deface* the Workmanship of the Almighty there; by such an *Inversion*, as the Hebrew word for this *Painting* Signifies. Now, the *Paint* which is laid upon it, not only Disfigures the Face for the present, but also do's Corrupt it and Corrode it, and Poison it, and hasten Wrinkles and Ruines thereupon: it will *Rot the Face*, as the Scripture speaks of it; and I am sure, it should *Rot the Heart*, of them that use it. Besides, Our Lord Rebuked it, as a base *Hypocrisy* for Persons to *alter their Faces* that they might appear to be *Fasting*, when they were so indeed; how much more basely Hypocritical is it, for Persons to *alter their Faces*, that they might appear to be *Comely* when indeed they are not so? There is no *Sincerity* in these *Butterflies*. It is a *Cheat* which there is no Enduring of. The more Moral Heathen shew'd a Great Indignation at it; and shall we think a *Vertuous Woman* can allow of it? And alas, what a World of Precious Time, is thus thrown away, by poor Creatures, who are so taken up with *Painting* of the *Sepulchres* in which their *Souls* ly *Dead*, as that they do Little or Nothing for the Beautifying of those *Black*, Forlorn, Forsaken *Souls*! The Sin commited in *Painting* we must suppose commited in *Patches* too. When the Face is *Patched* the Heart is *Rotten*, the Heart has more *Black Spots* than the Face upon it. Some unhappy Ladies by the Just Judgement

of

of God, have brought forth Children with Natural *Patches* on: so has God been offended at them. The Ancients tell us, That the Devil was the Inventor of this *Hellish Art*; and it can be nothing but either *Lust* or *Pride* (both Brats of the *Devil*) that shall dispose any to the using of it. If they that *Please men*, much more, I am sure, they that thus *Cheat men*, cannot be, *The Servants of Christ*; *Tertullian* well calls them, *The Handmaids of the Devil*; nor when they *Paint their Bodies*, do they *Glorify the Lord with their Bodies*. A *Vertuous Woman* would be loth to follow no better Patterns than *Jezabel*, or *Maximilla*, both of which Woful Creatures have this related of them, *That they Painted their Faces*. For *such* would She leave these foul *Paintings*; and now the old *Pills* are dead, She would not help to Revive that *Pagan* Generation, or make her self a Sister to the *Squaws* in the Thickets of *America*. Nor would She be in the way of such Thunder-bolts, as Dr. *Hall* in Imitation of the blessed Ancients once darted against such Transgressors, *Hear this, yee Plaister-faced* Jezabels; *if you will not Leave your Dawbing and your High washes, God will one Day wash them off with Fire and Brimstone!*

Conclusion. 3.

THE *Fear of God* is that which the Heart of a *Vertuous Woman* is under the Power of. The *Female Sex* is naturally the *Fearful Sex*; but the *Fear of God* is that which Exceeds (and sometimes

ſometimes Extinguiſhes) all other *Fears*, in the *Vertuous Woman*. To ſtate this matter aright, we are to know, That the *Fear of God* is an *Old Teſtament* Expreſſion, as the *Love of God* is a *New Teſtament* one, for all true *Religion* whatſoever. It may then be ſaid of a *Vertuous Woman*, That ſhe is a *Religious Woman*; She has's *Bound* her ſelf *again* to that God, whom She had by the Sin and Fall of her *Firſt Mother* departed from; She has's a *Love* which do's not caſt *out the Fear* that is no *Fault*, but confirm and ſettle her in that *Fear* of God; That all kind of *Piety* and of *Charity* is prevailing in her Diſpoſition; That *Sobriety* and *Righteouſneſs* and *Godlineſs* are Viſible in her whole Behaviour; and, That She does *Juſtice*, loves *Mercy*, and walks *Humbly* with her God. But that we may ſpeak ſomewhat more particularly.

FIRST, A *Vertuous Woman* has's *Awful* as well as *Real* Apprehenſions, *That there is a God*. When *Jacob* of old Perceived the *Preſence* of God, it is ſaid, in Gen. 28. 17. *He was Afraid*: The Vertuous Woman in like manner Believes the *Eſſence* of God; and that thought, *God is*, it raiſes a Sacred *Fear* of Him in her humble and moved Soul. She ſees the *Being* of a GOD proved from the Works of *Creation*: even as he that made the Image of *Minerva* ingraved his own Name upon it, ſo, that it could not be taken out without breaking all to peices. The whole World is a *Book*, and all Creatures are the *Letters* in it, whereby She

She Spells out the Existence of a GOD. Even the *Dumb*, the *Mute* Creatures do loudly *Speak* this Truth unto her. She Considers, That the World had a *Beginning*; inasmuch as 'tis *Older* and *Changing* every Day: And that it could not have its *Beginning* from it self; inasmuch as *Nothing* would then be the cause of *Something*. So, She sees, There is a GOD; and She sees the *Wisdom* of a GOD, the *Power* of a GOD, the *Goodness* of a GOD, throughout the Universe. She sees Likewise the *Being* of GOD Plain in the Works of *Providence*; which Preserves all things in a most Excellent *Order*, Subordinate and Subservient unto a Glorious End. She sees the World like a Vast *Army* Composed of Quarrel-some, Contentious, Contrary things, and yet holding well together; whereupon She Concludes, *There is a GOD who is the Wise General over all.* She Considers the Extraordinary Occurrences in the World; and when She sees *Prophecies* that Exactly foretel what comes to pass many Ages after; When She sees *Miracles*, that give Check to the Common Course and Road of Nature; When She sees *Prayers* Extraordinarily Answered, Good men Extraordinarily *Rewarded*, Ill men Extraordinarily *Punished*, She cryes out, *The Finger of a GOD is here!* She finds her self born with a Notion of a GOD, wherein She has not been by any *Tradition* or *Policy* of others Imposed upon; and She graciously Cherishes that Notion. All Ancient Histories hardly mention above Twenty *Professed Atheists*; and of those that were counted such,

ſuch, there never was one, without frequent and Vehement Suſpicions of a GOD. But all Tendencies to *Atheiſm* are moſt abominable to the Soul of a Vertuous Woman. She is not ſuch a Fool as to *ſay* with her *Mouth*, or to *Think* with *her Heart*, or to *ſay in her Heart*, & With, *There is no God*. The Being of a *GOD* is at once the *Fear*, and yet the *Joy* of her Godly Soul. If any Deſigning, Debauched *Atheiſt*, go to inſinuate unto her; That the Notion of *GOD*, and *HEAVEN*, and *HELL*, and an Immortal *SOUL*, is but a Trick of ſome Cunning Divines, her Anſwer is with an Indignation, Speedy and Angry like a Flaſh of Lightning, *Satan, be gone!*

NEXT; A *Vertuous Woman* has a moſt *Reverent* Reſpect and Regard, unto all that has the *Name* of God upon it. They that have the *Fear of God* in them, are by Him ſo ſtyled, in Mal. 4 2. *You that Fear my Name*. The *Name* of *God* is all that, whereby He makes Himſelf Known unto us; and a Vertuous Woman will not Irreverently Uſe any ſuch Thing, Leſt She ſhould be *held not Guiltleſs before the Lord*. She will not utter the *Titles* of *God* in any Frothy and Fooliſh manner; nor will ſhe have a Low Opinion of His *Attributes*; nor will ſhe with a Carnal Spirit come unto His *Ordinances*. Yea, ſo far ſhe is from Affronting the *Name* of *God* herſelf, that although ſhe ſhould be *Dreſſed* never ſo Fine, yet if ſhe Chance to hear the *Name* of God Blaſphemed, ſhe can Scarce forbear the *Rending* of her *Clothes*, as the Uſage of the

the Jewes was on such a provocation; be sure, it causes the *Reading* of her *Heart*. Especially, the *Word* of God, is what she *Fears* to Despise, or Controul, or Disobey; it may be said of her, *She Fears the Commandment*; it may be said by her, *My Heart Stands in Fear of thy word*. Of the *Precepts* in that Word, it is her *Fear*, *Oh Let me not break them!* Of the *Promises* there, 'tis her *Fear*, *Oh Let me not fall Short of them!* Of the *Menaces* there, 'tis her *Fear*, *Oh Let them never take hold of me!* And at the same time, the Vertuous Woman is very much Concerned, That the *Name* of God may be duely Honoured in the World. *Sanctify'd be thy Name*, is the first Petition of her Soul unto her Lord. She would not for the most Massy Wedges of Gold, ever do any thing, that may bring Reproch to the dear *Name* of God; but she Studies, Contrives, Labours to Advance that Blessed *Name* as far as ever she can; Oh (she thinks) *How may the Name of my Good God, be by my means Exalted in the World!*

THIRDLY. A *Vertuous Woman* is Very Circumspect & Solliditous to *Avoid* what the God of Heaven may be *Offended* at. The Wise man takes notice of this, as one Ingredient in the *Fear of God*, Prov. 16. 6. *By the Fear of the Lord men Depart from Evil.* And it is accordingly, the desire of the Vertuous Woman, to Shun all that *Evil* which God may be displeased at. She flies from every *Known Sin*, as from a direful Serpent, or from a deadly Poison; because that she sees it Offensive unto

that God, who *is of Purer Eyes than to Behold Evil, and cannot Look upon Iniquity.* What we read of *Job*, is Likewise to be ſaid of her, *She is a Perfect Woman, One that Fears God, & Eſchews Evil.* She cannot bear the Thought of Incurring the Anger of that *God*, who *Overturns the Mountains in His Anger*; and ſhe Trembles before that *God*, at whoſe Voice even the *Pillars of Heaven do Tremble.* She had rather undergo any miſeries, than incur the Intolerable and Interminable Torments which the Omnipotent God ha's to inflict upon them that *Provoke Him to Jealouſy*; and upon that Account ſhe is *Fearful* of Every thing that may be Provoking to her Holy Father. When ſhe overhears the Lord ſaying, *Oh I do not the Abominable things that my Soul hates*, her Anſwer is in Words like thoſe that *Joſeph* had unto his Brethren, *Oh dare not, I cannot Commit ſuch Things, for I fear God!* If Other Women will ſpeak Vainly, Dreſs Proudly, Live Lewdly, She can ſay as *Nehemiah* did of old, *But ſo do not I because I have the Fear of God!* The Exquiſite Pen of a *Dutch* Lady hath Celebrated the *Zeal* of a *Scotch* Woman, who for her Zeal having her Leg tortured in that cruel Horrid Engine call'd, *The Boot*, bravely ſaid, *My God, I Bleſs thee, that thou haſt given me a Leg to be thus uſed for thee!* Thus would this Perſon rather have all her *Bones Broken*, than to ſin ſo againſt God, that like *David* ſhe muſt cry out of, *Broken Bones.*

FOURTHLY, A *Virtuous Woman* Labours

to *Please* and *Serve* the great *God*, with the greatest of her cares. The *Fear* of God, is thus described by the Apostle, in *Heb.* 12. 28. *Let us Serve God Acceptably with Reverence and Godly Fear.* And nothing is more *Acceptable* to the Vertuous Woman, than that she may *Acceptably Serve* her God. Let her be of never so *High* Rank, she thinks it no stoop for her, to be a *Servant* of that Lord, who has all the Angels in Heaven for His *Ministers*; nor do's her Opinion vary from that of those *Apostles* who chose, to be called, *The Servants of Jesus Christ* when they might have been called, *His Kinsmen*; or of those Emperors, who valued it as one of their Prerogatives, to subscribe themselves, *The Vassals of the Lord Jesus Christ*! Let her be of never so *Low* Rank, she will not stoop to be a *Servant* of the World, or of the Flesh, or of the Devil; nor can she brook that the Curse of so being, *A Servant of Servants*, ever should come upon her. When she Contemplates that Lord, who is, *A Greater than Solomon*: She cryes out, *Happy are thy Servants*; *Oh that I might be one of them!* And she would always be doing the will of God, in such a manner, as may be pleasing to Him. We read of One, *He had this Testimony, that He pleased God.* Now, That is the Testimonial to be given of the Vertuous Woman; She aspires after the Imitation of the Lord Jesus, in, *Doing always the things that please the Father.* It is the Name of a Good man, *The man that Pleaseth God*; and what ever Change the Name of this Woman may

undergo, ſtill ſhe keeps that Name, *The Woman that pleaſeth God.* How ſo? Even becauſe that ſhe do's all ſhe can in and for the *Service* of God; and ſhe would not leave Room for that Expoſtulation of the Lord, *If I be a Maſter, where is my Fear?* No, as often as ſhe ſays *Our Father*, ſo often do's her Heart within her ſay, *Our Maſter is in Heaven!* We read in the Bible, concerning, *certain Women that Miniſtred unto Jeſus*; and this Woman is Ambitious to be of that Bleſſed Company.

FIFTHLY. A *Vertuous Woman* do's attend the *Worſhip* of God, with an Unwearied and Exemplary Diligence. The *Proſelytes*, that of old were brought unto the *Worſhip* of the True *God*, are thus diſtinguiſhed, in Pſal. 115. 11. *Ye that Fear the Lord.* And the Vertuous Woman accordingly expreſſes her *Fear* of God by *Worſhipping* of Him that is, *Worthy to be Feared.* It may with only the neceſſary Variation, be ſaid of her, as it was of *Cornelius* Long ago, *She is a Devout Woman, and one that Fears God, and Prayes to God always.* As the Almighty *God* was called, *The Fear of Iſaac*; becauſe He was *Worſhipped* by that Renowned man; ſo may He be called, *The Fear of the Vertuous Woman*; becauſe this Woman will obſerve all the parts of that *Worſhip*, which is due unto the Lord. There is the *Natural Worſhip* of God, whereto ſhe is no leſs Pieuſly *Affected*, than Conſtantly *Accuſtomed*. She is a *Woman* full of *Prayer*, and Perhaps it may be ſaid concerning every Room of her Houſe,

She

She has Perfumed it with her Prayer. Prayer is what She will be *Early* as well as often at; and she is every Morning Jealous, lest like *Origen*, She give the Devil an Advantage, by Omitting of it. She makes not her *Closet* a place for meer Trifles and Pictures, but for *Prayers* with Devoutest *Meditations*. She Retires into her *Closet* every Day, that she may there have a Visit from the Eternal *Bridegroom* of her Soul; and whatever Exercises may be at any time upon her mind, She do's as *Hannah* did; *She Pours out her Soul unto the Lord, that she may be no more sad.* Yea, she is not unacquainted with solemn *Humiliations*, and solemn *Thanksgivings*, upon the just Occasions of them. She is a Woman whom *Scriptures* and *Sermons* are very dear unto; and it is not every Trifle (as the want of a Garment, or a dread of the Weather) that she will make her Excuse for her Absence from the *means of Grace*. How fain would she be with *Mary*, always hearing the Sweet Admonitions of her Lord, about, *The One thing Needful*, and, *The Good part which cannot be taken away!* The *Sabbath* she calls, *Her Delight*; nor will she waste the Sacred Hours of it, in the *Naughty Superfluities* of Diet and Rayment; but be as often as well she can, in the Congregation of, *The People of God*; and there, as her *Voice* makes a sound that shall be no *Base*, for the Musick of the Publick *Psalmes*, thus her *Heart* is an *Altar* from whence, during the whole Solemnity, there ascend unto *God*, *The Sacrifices which He Desires*. There is Likewise, the Ap-

united-Worship of God, whereto she counts her self most Indispensably Obliged. She cannot bear to be shut out from the *Church* of God, any more than *Miriam* from the *Camp*, of old; but whatever *Longings* ever may disturb her, She never has any more Craving and Raging ones than this, *Oh God, Thou art my God, my Soul Thirsteth for thee, my Flesh Longeth for thee, To see thy Power, and thy Glory in the Sanctuary!* Indeed among the *Turks* the *Women* do never go to Church; but *Christian Women* would count it *Hell upon Earth* to be so debarr'd. She is Desirous to *Eat* and to *Drink* where she may not *speak*; and having been *Baptized*, She is not satisfy'd until she come to *Eat* among the *Friends*, to *Drink* among the *Beloved*, of the Lord Jesus Christ. She will not make part of that *Unworthy Croud*, which throng out of Doors, when the *Supper* of the Lord is going to be administred, as if they were Frighted at it; or had cause to say, *The Table of the Lord is Polluted.* She dares not indeed come without a *Wedding Garment*, but she will not stay away like those, whose only Real Apology can be, *They are loth to be at the Pains of putting the Garment on.* Although She sometimes counts her self as a *Dog*, yet like that *Syrophenician* Woman, She will ask for some, *Crumbs from the Table of the Lord.* Having had her Soul *Purify'd* by *Regeneration*, She brings her *Offerings* to the *Tabernacle*. She presents unto the Church (if it be asked for) a sensible Account, like another *Lydia*, of some never to be forgotten

Things

Things which *God* hath *done for her Soul*; or at leaſt, ſhe makes the Church to Underſtand, like *Ruth* of old, *That ſhe would come to Reſt under the Wings of the God of Iſrael*. Nor would She let the *Buffetings* of the Devil, altogether diſcourage her, from Joyning her ſelf to ſome Holy Society of Believers, where ſhe may have her *Soul Bound up in the Bundle of Life*. She was a Noble Woman of *Bohemia*, that left her Friends, her Houſe, her Place, and all, and becauſe the Gates of the Citty were Guarded, Crept through the common Sewer, that ſhe might Enjoy the *Inſtitutions* of the Lord Jeſus Chriſt at another place where they might be had. Such is the Eſteem which a *Vertuous Woman* hath for the *Inſtitutions* of our Lord. She can ſay, *Lord, I have loved the place where thy Honour dwells!* and when ſhe can't Go yet She'l *Creep* to, *The Habitation of His Houſe*.

THIS is the *Vertuous Woman!* It was very cruelly ſpoken by thoſe two very Ancient Poets; the firſt of which uſually [in his Comedies] repreſented *Women*, as *Very Bad*; but the Latter uſually repreſented them, *Very Good*; ſaying, *The firſt repreſented what they Are; the latter, what they ſhould bee.* I hope I have in this Diſcourſe repreſented, not only what *all* Women *ſhould be*, but alſo, what *very many* of them *Are*. And for *their* Encouragement, we will now paſs on unto,

II. The *HAPPINESS* of a *Vertuous Woman*.

AND this Happiness is here summed up in that Word, *She shall be Praised*. *Praise*, Reputation, Commendation, is that which a Woman is very Tender of; 'tis most appositely then, that the Recompences of a *Vertuous woman*, are set forth by the *Praise* that should and shall be given her. Said the Apostle of old, *If there be any Vertue, and if there be any Praise, Think on these things.* Truly where there is *Vertue*, there will be *Praise*; and the *Vertuous Woman* will have her *Fear* of God, recompensed with *Praise* from God, and be forever *Glorious*. We have these *Conclusions* therefore now before us.

Conclusion 1.

THE *Fear of God*, will Recommend a Woman to the *Praise* & so to the *Choise* of such *men*, as it may be *desirable* to have the Good Opinion of. For a Woman to be *Praised*, is for her to be *Married*, in Scriptural Phraseology; thus 'tis Lamented among the Judgments of God in Psal. 78 63. *Their Maidens were not Praised unto Marriage.* Now the *Fear of God* is the best way for a Woman to dispose of her self to such a *Marriage*, as men usually Court non, but such as they hear much *Praised*, unto. When the Scripture speaks of the *Marriage* which *Antichrist* forbids unto his Filthy and Wicked *Clergy*, it calls it, *The desire of women.* 'Tis that which Women that have any Regard unto *Honour*, will *Desire*, with *Disdain* to be otherwise Enjoyed; like

like that Ingenious Woman, who having her Chaſtity Sollicited, gave that Anſwer, *You muſt firſt Give me, what you neither have, nor can have your ſelf, and what yet you can give to me*; that was, *A Chaſt Huſband*. The Truth is to be *Married* unto a Vain, Wild, Ungodly man, if that which no Diſcreet Woman will *Deſire*; any more than to dwell with a *Dragon*. The Excellent *Baſilla* choſe to be beheaded, rather than Marry a Pagan *Husband*. But as for Prudent and Pious Men, t'will be *Their Deſire* to be Married unto ſuch a Woman as is Eminent for, *The Fear of God*. There was a *Woman* of whom it could be ſaid, in Ruth. 3. 11. *All the Town do's know that thou art a Vertuous Woman*; and you know, that this Woman was not Long without a Good *Husband*, who had firſt been taken with her *Praiſe*. We ſay, *Matches are made in Heaven*; and indeed, the Woman who by the *Fear of God*, ha's made ſure of a Great Intereſt in *Heaven*, is moſt like to meet with ſuch a *Match* as may give her cauſe to Thank *Heaven* all her Dayes. Tis poſſible, That Unſanctify'd men, may Marry only for *Portion* or for *Prettineſs*; how often do thoſe Reſpects give us to ſee *Matches made in Hell!* and yet there are few men ſo Profane, as to look upon that *Grace* as undeſireable in a *Wife*, of which they themſelves are deſtitute! But men that have the *Fear of God* in themſelves, when they Chooſe the Companions of their Lives, will ordinarily Chooſe to have ſuch as they ſhall hear *Praiſed* for, *The Fear of God*; when they do otherwiſe,

wise, the God of Heaven often payes 'em Severely for it. It is an old Rule,

Non solùm est Oculis ducenda sed Auribus Uxor.

(i. e.) He that would Marry, and be wise,
Must choose by *Ears*, as well as *Eyes*.

WHEN a man of *Understanding* do's understand that a Woman is *praisd* for, *The Fear of God*, this is more than all o her *Favour* and *Beauty* to him; and so She comes to the Room in his well-guided *Affection*, which will survive the Death of all other *Favour* and *Beauty* whatsoever; and which *many Waters cannot Quench*. Instead of saying as many do, *There's money, and we'l hope the Fear of God will come in Time*, such a man will say, *There's the Fear of God, and we'l hope that all These Things will be Added*: and if he be an *Isaac*, who *prays* much over and before his Marriage, he will pitch upon such a Wife as will not *Hinder*, but *Assist*, his *Prayers* afterwards. Moreover, the Woman that has, *The Fear of God*, need not *Fear*, but that she should be *praisd* among multitudes of her o her Neighbours, whom yet she cannot be *Married* unto. If any do *Deride* her, they are none but these Absurd, Foolish, Giddy Creatures, that will one day change their song, and with bloody Tears will then wish, *'O That I had Fear'd God, like such an one!* All that have any sense of *True-worth*, or, whose *Good word* is of any *worth*, will be sure to *Admire* her; 'tis a property in

in every Citizen of *Zion*, *He Honours them that Fear the Lord*; *but a vile person* [Such an one as do's not Fear the Lord] *is contemned in his eyes.*

Conclusion.

THE *wisdome* which is in *The Fear of God*, makes *Praise* to be the *Due* of the Woman that is Adorned with it. A *wise* Woman is justly a *Prais'd* Woman, and a *Pris'd* one, all over the world. The *wise Woman* in the City of *Abel*, doubtless was more than a little Praised in the United Acclamations of that City. 'Tis said in Eccl. 8. 1. *A mans wisdom makes his Face to shine*; and a *Womans wisdom* does as much. No *Favour*, no *Beauty* is comparable to *Wisdom*; and tho' a person were all over sparkling with peerless *Pearls*, yet this is a *Favour* and a *Beauty* before which, *No mention shall be made of Pearls, for the price of Wisdom is above Rubies.* Now, who or where is the *Wise Woman?* or what is true *Wisdom?* The *Claim* has been long since laid, by many sorts of witty plodders, and crafty people, in the World; but the Apostle has put in that *Bar* unto their claim, *That professing themselves to be wise, they became Fools* If the *Politician* may challenge the praise of *Wisdom*, doubtless those four *MARIES* which in the Last Age Swayed the *Scepters* of so many Kingdomes with the Profoundest *Policy*, were *wise Women*, and the *Elizabeth* which came *after* them, came not *behind* them. *Thomyris* that could Lead

an

an Army against the *Persian*, and *Zenobia* that could head an Army against the *Roman*, Emperour, were *wise Women*. The *Sabinian* Women which directed the Senate out of inextricable Difficulties, were *wise* ones. It was a *wise woman* of *Tekoa* which could manage an Intregue at Court for the Lord General of *Israel*. If the *Philosopher* may Challenge the *Praise* of *Wisdom*, doubtless those were *wise women* who were *Tutoresses*, if I may call them so, to the old famous Professours of all *Philosophy*. The Daughter of *Pythagoras* who made Comments on her Fathers Books, was a *wise woman*; and so was *Hippatia* formerly, who taught the Liberal Arts, and wrote some Treatises of *Astrology*; and so *Sarochia* more lately, who was Ordinarily Moderatrix in the Disputations of the Learned men at *Rome*. The Three *Corinna*, which Equal'd, if not Excell'd, the most Celebrated *Poets* of their Times, were *Wise*: and such Ladies as *Olympias*, or *Trota*, whose Physical skill, was the wonder of the Universe. The Empress *Eudocia*, who Composed Poetical Paraphrases on diverse parts of the Bible, was a *Wise woman*; so was *Rosuida*, who compiled the *Lives* of Holy men, and *Pamphilia* who Penn'd no Despicable Histories; and the French Lady, who a while since, publish'd Homilies on the Epistle to the *Hebrews*; and thus was the Lady *Jane Grey*, who so admirably could Read the Word of God in its *Originals*. There is *Wisdom* in these things; and the Women which have had it, are therefore to be *Praised*. But, as

the Apoſtle ſaid, *yet I ſhow unto you a more Excellent way*; ſo I ſay, *There is a greater Wiſdom than all of this.* It is the Aſſertion with which the Wiſe Man *Begins* the Book of *wiſdom*, in *Prov.* 1. 7. *The Fear of the Lord is the Beginning of Knowledge.* Or as the Words of his Bleſſed Father, whom he much Imitated in his Expreſſions, were, *The Fear of the Lord is the Beginning of Wiſdom.* Or, as it may be read, *The chief part of it.* Here then, even in, *The Fear of God*, is, the *Prima Sapientia*, the chief, prime, grand *Wiſdom* of a Reaſonable Creature. 'Tis a true ſaying, *Non qui multa, ſed qui Fructuoſa ſcit ſapit*; *Wiſdom* lies not ſo much in the Knowledge of *many* Things, as in the Knowledge of *Uſeful* Ones. Now this is the *Wiſdom* of a *Woman* that has, *The Fear of God*; ſhe has the Science that will carry her ſafe thro' all the Storms, all the Harms, all the Temptations of this world, unto the Haven of Heaven at the Laſt; ſhe has the *wiſdom*, to *Conſider her Latter End*, and ſhe is, *Wiſe unto Salvation.* That admirable Woman, *Olympia Fulvia Morata* had very great Accompliſhments; but that which moſt Accompliſh'd her, was, her Embracing of true Religion with all manner of Perſecution for it; ſo that ſhe could ſay, *The World is now become contemptible to me.* 'Twas *this* alone which Enabled her, when ſhe lay a dying, at near thirty years of Age, to ſee *Heaven* open for her, and ſay to her Excellent Husband, *I am now full of Joy, and Sir, I know you now no more!* This then is the *Praiſe* that belongs unto ſuch a *Woman*; It is noted unto the *Praiſe* of *Abigail*, *She was a*

Woman of a good Underſtanding, and ſhe was of a Beautiful Countenance. As for the Woman, that has a *Beautiful Countenance* without a *Good Underſtanding*, as for her that is, *Fair and Fooliſh*, you can find where ſhe is compared unto, *A Swine with a Jewel in her Snout.* But if a Woman have the, *Fear of God*, you now ſee, that whether ſhe have a *Beautiful Countenance*, or no, yet ſhe has a *Good Underſtanding.* And therefore ſuch a Woman ſhall be *Praiſed* among thoſe Ladies whoſe *Beautiful* Aſpect is particularly mentioned in the Scripture; and whoſe Names make that *Hexameter* verſe,

Sarah, Rebecca, Rachel, Abigail, Bathſhua, Aviſhag, Eſther.

Concluſion 3.

THE *Benefits* obtained by, *The Fear of God*, procure *Praiſes* for the Woman that is Endued with it. Said the Pſalmiſt, in *Pſal.* 31. 19. *O how great is thy Goodneſs, which thou haſt laid up for them that Fear thee!* Such a *Profitable* thing as *The Fear of God*, muſt needs be a *Praiſe worthy* Thing. Let us a little ſpecify the *Bleſſings*, and ſo the *Praiſes*, which, *The Fear of God*, is attended with. As for the Woman, that has the *Fear of God*; attend now unto the *Praiſes* of ſuch a *Woman.*

THIS is the Woman whom the Bleſſed Lord Jeſus Chriſt becomes, *A Sun of Righteouſneſs* unto. 'Tis ſaid in *Mal.* 4 2 *Unto you that Fear my Name, ſhall the Sun of Righteouſneſs ariſe.* We find among the Repreſentations of the Church, *A Woman clothed with the*

the Sun. Thus do you now ſee this *Woman clothed!* And as by *Union* ſhe is got *into* the Lord Jeſus Chriſt, who like the *Sun*, is the *Center* of the World, and who like the *Sun* gives Life and warmth, and growth, unto her Soul, ſo ſhe is by him *Clothed* with all that *Righteouſneſs* which *Delivers from Death.* She not only has an *Inherent Righteouſneſs*, from the Lord Jeſus Chriſt; or a principle diſpoſing her to render both unto God and Man their *Dues*; but ſhe alſo has the *Imputed Righteouſneſs* of the Lord Jeſus Chriſt; and being by the *Grace* of God allow'd an Intereſt in the perfect Obedience of her Lord, ſhe now ſtands as *without Fault before the Throne of God.* Well may ſhe be a *Praiſed Woman*, who ſhall be ſuch a *Righteous* one. We ſay, *The Wife ſhines with the Husbands Rayes.* Behold here a Woman, whoſe *Husband* is, *The Sun of Righteouſneſs.*

THIS is the Woman whom the *Angels* of Heaven do moſt gladly *Encamp* about. We have received Information from the *Inviſible World*, by Pſal. 34. 7. That *the Angel of the Lord Encampeth about them that Fear Him, and delivers them.* A Woman is uſually by Law under *Covert*; but it is an *Angelical Covert* which this Woman has by the Law of Heaven placed over her. She ſometimes has an occaſion for a *Deliverance*; and the beſt Angel in Heaven, Perhaps the ſame Angel that viſited *Mary* of old, is upon the Wing to haſten it unto her. She has a continual, tho' it may be an Inſenſible Converſation, with *Angels* of better Ac-

count, than the *Sons of God* which were Entangled with the *Daughters of men*, in the *Antediluvian* World; these are her *Guardians*, her *Protectors*, and her Monitors. When she was first Converted unto God, she made, *Joy among the Angels*, because of another Spirit come into fill up the Room left in Heaven by the Apostate Legions: It gave a Triumph unto those *Morning Stars*, to see one that shall shortly come to move in *Their Orb*. And now she has, *Praise among the Angels*; they shout and say, *Here is an Heir of Salvation*; *and we have the welcome and happy care of Looking after her.*

THIS is the Woman, who takes a most *Laudable* course for her own *Temporal* Prosperity. She is to be *Praised*, as a *woman* that prolongs her own *Life*. Tis said in Prov. 19. 23. *The Fear of the Lord, tendeth to Life.* It keeps her from Hasting an Untimely *Death*, upon her self, either by Rash Wishes *to Dy*, Or by the *Overmuch wickedness* which by the sentence of Providence become *Capital*, or by the *Lusts* which either Drown the *Lamp*, or Burn or Wear the *Thread* of Life away. She is to be *Praised* as a *woman* that Consults her own *Health*. Tis said in Prov. 3. 7, 8. *Fear the Lord, — it shall be Health to thy Navel, and Marrow to thy Bones.* It keeps her from the *Sins*, which by being the Parents of *Crudities* and *Obstructions*, are the Grand-Parents of all Diseases; and being thus *forgiven her Iniquity*, 'tis likely she will not say, *I am sick*; or be forc'd, like the Woman in the Gospel, *To spend*

all

all upon Physicians. She is to be *Praised* as a *Woman* that Preserves her own *Reputation*. Tis said in Prov. 22. 4. *By the Fear of the Lord, is Honour.* It makes her acknowledged for one that has the *Image* of Christ and God upon her; which is *THE ONE THING* that renders, *Honourable*; and while she makes it her Business like another *Dorcas* to *Honour* Her Master, He fulfils that word unto her, *Them that Honour me I will Honour*; and leaves her not cause for that Complaint, *Reproach has broken my Heart.* She is to be *Praised* as a *Woman* that Effectually layes in for her self a Competent and Convenient Portion of *Worldly Comforts.* Tis said in Psal. 111. 5. *The Lord hath given Meat unto them that Fear Him.* She will not be one of the, *Idle Souls that Suffer Hunger*; but according to Gods *Promise*, which is her *Store-house*, her House has in it, all the supplies which are needful for her Glorifying of God; and having as much *Manna* as will carry her through the Wilderness, She do's not Crave after those *Cumbersome Additions*, which may hinder her passing, *Through the Eye of the Needle*: the *Young Lions* have not so good a *Table!* She is to be *Praised* as a *Woman*, that procures a *Special Guard* of God upon her, in an *Evil Day.* Tis said in Psal. 33. 18, 19. *The Eye of the Lord is upon them that Fear Him,* —— *to deliver their Soul from Death, and to keep them alive in Famine.* Let things go never so bad, she can with *Isaiah* sing, *The Fourty Sixth Psalm*, as being one of the *Alamoth*, or *Hid*

Persons, concerned in it; She has the Blood of our *Passeover* apply'd unto her, and so she is, *Preserved in Christ Jesus*, when the Destroying Angels are the Executioners of the Divine Wrath abroad; She has *Rahabs* Threed for her Defence in the midst of Wasting Plagues, and she has a *Mark upon her Forhead* [which I am sure the Garish Attire *there* used in our Dayes is not!] for her *Preservation*.

THIS is the Woman, who takes a most Laudable way for her own *Eternal* Prosperity too. She is to be *Praised*, as a *Woman*, that has made her *Peace* with God. It is said in Psal. 103. 11, 12. *Great is His Mercy towards them that Fear Him, As far as the East is from the West, so far hath He removed our Transgressions from us.* He that was *Born of a Woman* has made satisfaction for all the Wrongs that her Sins have done to the most Holy Lord; God for the sake of Christ has *Releas'd* her from whatever *Punishment* was ever due unto her, for whatever *Transgression* of His Law; and thus, *Being Justify'd by Faith, she has Peace with God.* If any Afflictions come upon her, they are not *Vindictive*, or *Destructive*, but Purely *Medicinal*; She sees, they are, *To do her Good in the latter end*; they are, *To make her partaker of Gods Holiness*; they are *To work for her a far more Exceeding and Eternal weight of Glory*; She says, Like the Martyr, *God is now Scowring of me, to set me bright on an high Shelf in Heaven for ever.* She is to be *Prais'd*, as a *Woman* that is heard in her *Prayer* to God.

If

It is said in Psal. 145. 19. *He will fulfil the Desire of them that Fear Him, He also will hear their Cry, and He will save them.* She is one who has her Hearts *Delight* in God, and so she has her Hearts *Desire* from God; Her *Prayers* are the *Breathings* which the Spirit of God have Enkindled in her, and the Power, and Wisdom of God, either in the *Latter*, or in the *Barter* gives a Good Answer to them all; the Almighty gives her a *Right will*, which inclines her to ask of Him, *Things according to His Will*; and then He says, as unto *Her* of old, *Be it unto thee, even as thou Wilt.* She is to be *Praised*, as a *Woman* that gets her Soul Replenished with such *Comforts* as have a Foretast of Heaven in them. It is said in Act. 9. 31. *They were Edify'd, Walking in the Fear of God, and in the Comfort of the Holy Ghost.* The Holy Ghost *Seals* her with well-grounded and Effectual Persuasions of Gods having *Loved her with an Everlasting Love*; Hence, whatever Troubles do come upon her, She feels a *Word* set home upon her, which causes her, like *Hannah*, To be, *No more sad.* She is to be *Praised*, as a *Woman* whom the *Day of Judgment* will bring Wonderful *Glories* and *Rewards* unto. It is said in Rev. 11. 18. *The Time of the Dead, that they should be Judged, is Come, that thou should'st give Reward unto them, that Fear thy Name, Small and Great.* She shall be one of the *Early Risers* in the *Morning* of the Great Day; When the *Change* for which her Departed Soul has been waiting, is *come*, her Lord-Redeemer, shall say to her,

Awake and Sing, thou which dwellest in the Dust; and She shall then be marvellously *Changed into the Likeness of the Lord Jesus Christ Himself*; She shall be made what *Moses* and *Elias* appeared in the Mount of God; The Lord Jesus will then openly Absolve her and Applaud her; and she shall sit with Him on *a Throne, in the Regeneration*; her Heart may now even Spring like *John* in his Mothers Belly, when she foresees the Approaches of the Lord. She is to be *Praised*, as a *Woman* who is to be made Partaker of *Life Eternal*. It is said, in Prov. 14. 27. *The Fear of the Lord, is a Fountain of Life, to Depart from the Snares of Death.* Her *Spirit* shall be Entertained with a Transforming and Refreshing *Vision* of God in the Lord Jesus Christ, amidst the Celestial Regions of *Light*, with all the Sacred *Inhabitants* of those Regions; Her *Body* shall also be made *Incorruptible*, and more Immortal than ever *Eves* in *Eden* was; it shall be made *Powerful, Fulgent, Nimble, Subtile, Spiritual*, and after a sort *Angelical*. So shall She have a *Fulness of Joy in the Presence of God, and Pleasures at His Right Hand forever more.* Here is the Woman, that has the, *Fear of God!* This is the *Praise* that belongs unto her.

APPLICATION.

BUT shall it now be seen, that *Women* will more generally aspire after this *Character* and this *Happiness*? The petulant Pens of some Froward

Froward and Moroſe Men, have ſometimes treated the *Female Sex* with very great Indignities; *Blades*, I gueſs, whoſe *Mothers* had Undutiful *Children*, or whoſe *Wives* have had but cruel *Maſters*. I am loth to ſhow my *Catalogue*, nevertheleſs whole *Volumes* have been written, to diſgrace that *Sex*, as if it were, as one of thoſe *unnatural Authors* calls it, *The meer Confuſion of Mankind*. Yea, 'tis not eaſy to recount how many Licentious Writers, have handled that *Theme*, *Femina nulla bona*, *No Woman is Good*! [or the men were bad that ſaid ſo] But, behold, how you may Recover your Impaired Reputation! the, *Fear of God*, will ſoon make it evident, that you are among, *The Excellent in the Earth*. If any men are ſo wicked (and ſome Sects of men have been ſo), as to deny your being *Rational* Creatures, the beſt mean to confute them, will be by proving your ſelves *Religious* ones. I do aſſure you, and I have more than *Luther* to conſent and concur with me, in this Aſſertion, *That the Actions of even the meaneſt Milkmaid or Cook maid, when done in the* Fear of God, *are in the Account of God more Noble Things than the Victories of a Cæſar!* Thus do I ſet before you, the way for you to be *Ennobled*; and thus *Ennobled*, many of you already are. When the *Golden-mouth'd* Ancient had ſo far forgot himſelf as to call a Woman, *An Unavoidable Puniſhment, a Neceſſary Evil, a Deſirable Calamity*. With more ſuch *Iron Words*, he ſees cauſe to add, *Sermo eſt de muliere mala*; *My Speech is of a bad Woman*; *and not of*

a good; for I have known many Ready to every Good Work. Tis an Obſervation of *Solomons* which has been ſomewhat Improv'd againſt You, in Eccl. 7. 28. *One man among a Thouſand have I found, but a Woman among all thoſe have I not found.* Nevertheleſs, in your own Vindication, You may Reply, That *Solomon* ſpeaks of what is uſual about the *Courts* of Princes; and perhaps about his own *Court* Eſpecially; A *Good* man in ſuch a place is a *Rare* Thing; but a *Good Woman* there, is a *Black Swan* indeed; *Solomon* himſelf Particularly had a *Thouſand Women* to Satiate his Exorbitant Luſt; and poſſibly, he may intimate, That among all *Thoſe* he did not find *One Woman* truly *Vertuous*. Or, if this Reply be not Satisfactory, You may Enquire, Whether *Solomon* ſpeak not of ſuch as are by Repentance Recovered from the *Snares* of *Whoredom*, when once they have been therein Entangled. For a *Man* to be Reclaimed from the Sin of *Uncleanneſs* when once he has been given thereunto is *Rare*; but for a *Woman* to be Snatch'd out of the *unclean* Devils *Hands*, when once he has had any full *Poſſeſſion* of her; is more Extraordinary! However it be, 'tis plain, that as there were Three *Maries* to one *John*, ſtanding under the Groſs of our Dying Lord, ſo ſtill there are far more *Godly Women* in the World, than there are *Godly Men*; and our *Church Communions* give us a Little Demonſtration of it. I have ſeen it without going a Mile from home, That in a Church of between *Three* or *Four* Hundred *Communicants*, there are but few more than

One Hundred *Men*; all the Reſt are *Women*, of whom *Charity* will *Think no Evil*. Poſſibly, *One* Reaſon of it is, becauſe there are more Women in the World than men; but this is not *all* the Reaſon. It ſeems that the *Curſe* in the Difficulties both of *Subjection* and of *Child-bearing*, which the *Female Sex* is doom'd unto, has been turn'd into a *Bleſſing*, by the *Free Grace* of our moſt Gracious God. God Sanctifies the *Chains*, the *Pains*, the *Deaths* which they meet withal; and furthermore, makes the *Tenderneſs* of their Diſpoſition, a further Occaſion of Serious Devotion in them. Now, God forbid that any of YOU, into whoſe Hands this Little Treatiſe may come, ſhould Contradict that *Charitable Obſervation*. And let me tell you, That moſt of You, have more *Time* to Employ in the more Immediate Service of your Souls, than the *Other Sex* is owner of. You are Ordinarily more within the *Houſe*, and ſo may more mind the Work within the *Heart*, than *we*. Although I muſt Confeſs, 'tis *Often* otherwiſe; Yet it is as *Often* ſo, that you have little more Worldly Buſineſs, than to *Spend* [I ſhould rather ſay, to *Save*] what others *Get*, and to *Dreſs* and *Feed* [ſhould I not alſo ſay, to *Teach*] the Little Birds, which you are *Dams* unto. And thoſe of you, that are *Women of Quality* are Excuſed from very much of *this* Trouble too. Oh! how much might you do for GOD, if you duely Conſidered, *The Price is in your Hands to get Wiſdom!*

Well then,

COUNSEL.

COUNSEL. 1.

THE First Thing unto which I would perſwade You, is, To *Pray* moſt Inſtantly, Conſtantly, Importunately that, *The Fear of God*, may be Planted in your Souls. The, *Fear of God*, is indeed already begun in that Soul, which is inſatiably *Deſirous* to be there with Repleniſhed; and *Unutterable Groans* after that *Fear*, will augment the *Power* of that, which it already argues the *Preſence* of. Said *Nehemiah*, in Chap 1. 11. *O Lord, be Attentive to the Prayer of thy Servants, who Deſire to Fear thy Name.* The Woman that moſt affectionately laies this *Deſire* before God, *O that I may Fear thy Name*, is already among the *Servants* that God, and ſhall certainly have her *Deſire Accompliſh'd*. Pray Read Believe, Practiſe that Word of God, in *Prov* 2. 3 5. *If thou Cryeſt after Knowledge, then ſhalt thou underſtand the Fear of the Lord. Crying* is that which your Sex has its particular *Exerciſes* unto; Behold, what your *Cries*, your *Tears* are beſt Employ'd about. May it then be ſaid about you, *Behold ſhe prayes!* and may your *Prayer* to the Lord put in ſuit that *Promiſe* of the Lord, in Jer. 32. 40. *I will put my Fear in their hearts.* O plead earneſtly for the fulfilment of that *Great and Precious* Word of our God, and ſay, *Lord, Be it unto thy Handmaid according to thy word.*

COUNSEL 2.

HAVING obtained the, *Fear of God*, it ſhould be your Ambition to be *continually Exerciſing* of

of it. You are thus advised in Prov. 23. 17. *Be thou in the Fear of the Lord, all the day long.* Let your whole walk every Day, be a, *Walk with God*; and let every Action in the Day, be so done in the, *Fear of God*, as that, *Holiness to the Lord*, may be written thereupon. Be sure to *Begin* and *Conclude* the Day with God; Rob Him not of His *Daily Sacrifice*. In the *Morning* be able to say, *O God, when I awake I am still with thee*; Take a *Morning-Draught* of Communion with God, first in your *Closets*, and then with your *Houses*, and of Resolution to behave your selves as having, *The Lord alwayes before you.* In the *Evening*, Recount the *Mercies* which you have newly Received of God; and *Examine* whether you have been so *Zealous, Watchful Fruitful* before God, as you should have been? and whether you can *Lye down in Peace with Him?* Throughout all the Day, Interweave a, *Conscience of Duty*, into all your motions, all your Affayrs. Let every *Meal*, every *Sleep*, every *Visit*, and all your *Domestick Businesses*, though it be but the Rocking of a *Cradle*, be done with an Eye to This, *This is the Thing wherein I may perform a Service to God, and Expect a Blessing from God; This is what my God would have me to be about.* Herewithal, Intermingle many *Salleyes* of Soul, towards Heaven every Day; by Raising of some Serious, Gracious, Divine *Thoughts*, from the meanest occurrents that are before you; and by Pertinent *Ejaculations* to God, both in a way of *Petition* and of *Thanksgiving* upon all Occasions. This is to be, *In the Fear of the Lord, all the Day long*, and *Holy in every Thing.*

COUNSEL. 3.

BUT at the ſame Time You ſhould uſe a Good *Caution* againſt thoſe that would *Seduce* you from the *Fear of God*. It is mention'd as the Singular Unhappineſs of Women, in 2 Tim. 3. 6. Men *having a Form of Godlineſs, but Denying the Power thereof*,— Theſe *Creep* [like Serpents, as they are] *into Houſes, and Lead Captive Silly Women, Laden with Sins, Led away with diverſe Luſts*. 'Tis noted of *Seducers*, that, like their Father the Divel, the Old, the Firſt *Seducer*, they have a Special Deſign upon the *weaker Sex*, who are moſt Eaſily *Gained* themſelves, and then fit Inſtruments for the *gaining* of their Husbands, to ſuch Errors, as cauſe them to *Looſe* their Souls at laſt. *Simon Magus* Traded with his *Helena*, and *Montanus* with his *Maximilla*, for the more Effectual Propagation of their Hereſies, as *Jerom* long ſince Obſerved; as as *Epiphanius* tells us, *Arius* promoted his Blaſphemies by firſt Proſelyting ſeven hundred Virgins thereunto. That it is no New Thing for *Women* to become very Miſchievous Adverſaries unto the *Truth*, and ſo unto the *Fear* of God, is intimated from that Inſtance in the Apoſtolical Hiſtory, Act. 13 50 *The Jews ſtirred up the Devout and Honourable Women, and Raiſed a Perſecution againſt*, the Miniſters of God. Indeed a *Poiſon* do's never inſinuate ſo quickly, or operate ſo ſtrongly, as when *Womens Milk* is the Vehicle, which is given in. But may *You* be alwayes upon your *Guard*, againſt the *Falſe Teachers* in theſe Dayes; and therefore become ſo Well-principled in your *Catechiſms*, as that it may not be ſaid of you,

you, *They are ever Learning and never able to come unto the Knowledge of the Truth.* If you find your selves unable to fathom some *Controversies* which you see agitated in the Church of God, and if you must cry out, *I have nothing to Draw with, and the Well is Deep*, the most likely way to be kept from going out of the Way, is *This*; Mind what has the most Obvious Tendency to advance the, *Fear of God*, in your Hearts and Lives; Mind what most Magnifies *Christ*, and Nullifies *Men*, and Recommends *Practical Godliness*; tis the, *Doctrine according to Godliness*, which is the *True Doctrine*. Or if thou can't Penetrate so far. Then mind how those men which are most Eminent for the, *Fear of God*, are most generally inclined; Mind what is most generally grateful, to the *Sober*, Gracious, Patient, *Heavenly*, Mortify'd part of Mankind; and on the other side, what the most *Loose*, Proud, Carnal, Railing, Profane, party choose to fall in withal; to *Walk in the way of Good Men*: is most probably to *Walk in the Good way.*

COUNSEL 4.

WHILE you thus maintain the, *Fear of God*, Let it very particularly discover it self in your keeping the purpose of the Psalmist, *I will take heed unto my Ways that I Sin not with my Tongue; I will keep my Mouth with a Bridle.* May it be as much, a *Causeless*, as it is a *Common*, Report concerning you, That your *Tongues* are frequently not so Governed by the, *Fear of God*, as they ought to be. The Faculty of *Speech* is of such a Noble and of such a Signal Figure in the constitution of *Mankind*, that it is a thou-

and pities, it should be *Abus'd*; but *Womankind* is usually charged with a peculiar share in the Worlds *Abuses* of it. It is indeed a piece of great Injustice, that every Woman should be so far an *Eve*, as that *her* Depravation should be imputed unto *all* the Sex. Nevertheless it highly concerns you to do your part, that in *Fames Trumpet*, which is a *Speaking* One, you may be better *spoken* of, as to the matter of your *speaking*. The Attainment which therefore I Recommend unto you, is that in Prov. 10. 20. *The Tongue of the Just is as choice Silver.* A *Woman* is often valued according to the *Silver* that She has to bring unto them that will call her their *Mistress*, in order to their being *Master* of that. 'Tis a few, *Pounds, Shillings and Pence*, that makes her weigh heaviest in the Scale of the vulgar Estimation. But a *Woman* of a *Silver Tongue* is the person of whom we may most Reasonably say, *She is not of Little Worth.* As your *Speech* ought always to be *True*, and there should be no less an Agreement between your *Hearts* and *words*, than between your *words* and *Things*, ever speaking *As* you think, tho' it may be not *All* you think; lest you put *Brass* or *Tin* instead of *Silver*: so your *Speech* ought likewise to be *Rare*, like *Silver*, which is not so common as *Copper* or *Iron* is. Be careful that you don't *Speak too soon*, because you cannot fetch back and eat up, what is uttered; but *Study to Answer*. And be careful that you don't *Speak too much*, because that when the Chest is always *open*, every one counts there are no Treasures in it; and the Scripture tells us, 'tis the *Wise*, that is *Clamorous*, and

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the *Fool*, that is *Full of words*. Let there be a comely *Affability* and *Ingenuity* at the same time, in all your *Speech*, that it may be as *Grateful* as a Bag of *Silver* would be to the Receivers of it; and O let there be no *Dross* in your whole *Communication*. The *Dross* of your own *wrath*, vented in Scolding, Fury, Vile Names; The *Dross* of your own *worth*, vented in Boasting, Bragging, Self-Ostentations; the *Dross* of all *Filthiness*, vented in Baudy Talk about the Things which 'tis a *shame to speak*; let all this *Dross* be purged out of all your *Speech*. But instead thereof Let your *Speech*, have so much *Use* in it, that your Discourse may bring as much Emolument as read *Silver* to the Hearers of it; that your *Lips* may *Feed many*, your *Mouth* may be a *Well of Life*, and your *Tongue* may be *Health*; and that ordinarily your Companions may not be a Quarter of an *Hour* with you, before they may have cause to say of you, *Her Discourse has been Meat, Drink, and Physick to my Soul!* O that when you are Talking you would imagine what the Prophet says, *The Lord hearkened and heard*, and acknowledge what the Psalmist owns, *There is not a word in my Tongue, but behold O Lord, thou knowest it altogether.* I remember *Tertullian* relates, That the Primitive Christians did use to *season* their *Feasts with* very savoury Discourses; and he gives this Reason for it, *Ita fabulantur, ut qui sciant Dominum audire*; They *Talk* as knowing that the Lord *Hears*. Pray carry *that* in your Minds, and *that* will prevent the Impertinent *Gossiping* which you have been Reproached for, *that* will make you bring forth such things as you may with Joy find Entred in, *The Lords Book of Remembrance*.

COUNSEL 5.

THERE is one peculiar Thing more, which you should see that your, *Fear of God*, extend it self unto; and that is, your APPARREL, which you are often Accused for *Transgressing* in. Where the *Fear of God* Sanctifies the *Heart*, it will doubtless Regulate the *Habit*. Pray let the, *Fear of God*, make you able to Stand before the, *Word of God*; where, *Women* are Commanded in 1 Pet. 3. 2, 3, 4. to have, *Chaste Conversation coupled with Fear*; whose *Adorning* ('tis added) *Let it not be the outward Adorning, but let it be the Hidden man of the Heart. For after this manner in the old Time, the Holy women also who trusted in God, Adorned themselves.* And in 1 Tim. 2. 9. *That they Adorn themselves in modest Apparel with shame facedness and Sobriety; not with Broidered Hair, or Gold, or Pearls, or Costly Array; but* (*which becometh women professing Godliness*) *with Good Works.* 'Tis true that more *Indulgence* may be given to *Women* and *Children* in point of *Apparrel*, than to *Men*; They were the *wives* and the *Little Sons* and the *Daughters*, which we find wearing most of *Ornaments* among the Ancient People of God; And yet unto *you* also, has the God of Heaven given a *Law*, agreeably to which you are to Attire your selves. You shall permit me to lay before you, a few *Maxims*, every One of which are so many just *Consequences* from the Scriptures that have been given you.

I. For a Woman to Expose unto *Common View*, those parts of her Body, which there can be no *Good End* or *Use* for the Exposing of,

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is for her to Expose her self unto the Vengeance of Heaven. There is indeed a *Covering* of the *Skin*, which is but a *Black Mark* of one that never yet had a *Covering* for her *Sin*. The *Black Patches* worn by too many Females, are indeed so many *Skin* ones; they are the *Tokens* of a Plague in the Soul. They are not, *the spots of Gods Children*, but the Dapples of a *Leopard* that will never, *Learn to do well*. They are for the most part upon the *Faces* that never were washed in the Blood of the *Lamb without Spot*; nor do they argue the Soul within to be one unto whom our Lord may say, *Thou art all fair, there is no Spot in thee*. But there is a *Nakedness* of the *Skin* which is also, and as much, to be accounted Criminal. The *Face* is to be Naked because of what is to be *Known* by it; the *Hands* are to be Naked, because of what is to be *Done* by them. But for the Nakedness of the *Back* and *Breasts*, No Reason can be given; unless it be that a Woman may by showing a *Fair Skin* Enkindle a *Foul Fire* in the Male Spectators; for which cause even *Popish Writers* have no less Righteously than severely *Lashed* them; and for *Protestant Women* to use them, is no less inexcusable than it is Abominable: nor did a *Golden Mouth* of old stick to say, *The Devil sat upon them!*

II. For a Woman to put her self into a *Fashion*, that shall prejudice, either her *Health*, or her *Work*, is to break all the other Eight Commandments as well as the *Sixth* and the *Eighth*, which are thereby notoriously violated. They that say, *Pride feels no Cold*, do often catch

catch a *Mortal Cold* that they may please a foolish *Pride*, and the *Heat* of Hell-flames is that which they thus hasten upon themselves. They that profanely say, *As good out of the World as out of the Fashion*, often follow such a *Fashion*, as either *hurries* them out of the World, or *unfits* them for Living in it. Creatures yet, than which none would be more loth to put on such a *Pitch'd Coat of Martyrdome*, as *Nero* clapt on the Backs of them that Worshipped our blessed Jesus, to burn them in it. But what Account can they give at last? when Women go so, that they cannot *Eat* or *Breathe*, be sure they cannot *Work*; and it is just with God that they who thus cannot *Work*, should no be permitted long to *Eat* or *Breathe*.

III. For a Woman to Wear what is not evidently Consistent with *Modesty*, *Gravity*, and *Sobriety*, is to Wear not an *Ornament*, but a *Disfigurement*; and She puts off those Glorious *Virtues*, when she puts on the Visible *Badges* of what is Contrary thereunto. The Command which requires any *Grace*, requires also the Sign of that *Grace*; hence for a Woman with her Garish, Pompous, Flaming Modes, to *hang out the Sign*, upon which every Rational Beholder thinks he has Liberty to Read, *There dwells a Proud, Light, Vain, Giddy, Trifling Soul, in that Carcase!* this is not according to God; who says, *Whatsoever things are Venerable, whatsoever things are Lovely, whatsoever things are of Good Report, Think of these things.* They that would approve themselves, *The Daughters of Abraham*, are to be *The Daughters of Sarah* too.

IV. As a *Poor* Woman may not aſpire to go with a Bravery, which a *Rich* or a *Great* Woman may be allowed in, ſo neither may a *Rich* or a *Great* Woman Extend her Bravery, beyond the Allowance which God ha's given her. There is a *Soft-Cloathing* which our Lord Jeſus do's not ſeem to deny unto ſuch Perſons of Quality as are in *Kings Houſes*. But you have doubtleſs heard, What came of the *Frog*, which would not be content, Except ſhe might look as big as the *Cow*. The *Ranks* of People ſhould be diſcerned by their *Cloaths*; nor ſhould we go in any things but what may be called *Suits*. The Woman which will go as none but thoſe who are *above* her, do or can, ſhowes her ſelf to be as much out of her *wits* as out of her *Place*. And ſhe that will not *Cut her Coat according to her Cloath*, do's but put a *Fools Coat* upon her; ſhe that will have more on her *Back*, than can readily come out of her *Purſe*, deſerves to be ſtript as the Fine *Jay* was of her borrow'd Feathers. Never h-leſs, *Vain-Glory* may inſinuate it ſelf into the *Rich* and *Great*, as well as the *Poor*; and I am to *Charge* THEM, *That they be not High-minded*.

V. A Woman, whoſe Rayment is too *Coſtly*, to leave her capable of attending the Duties of *Juſtice* and *Mercy*, commits but a piece of ſhining *Thievery*, in that cheating and cruel *Finery*. She that thro' Exceſſes in *Attiring* of her ſelf, is unfitted, for the payment of what ſhe *owes*, either to her private *Creditors*, or to the ſupport of the *Government* and the *Miniſtry*, by which her *Civil* and *Sacred* Well-fare is Watch'd unto, is utterly unworthy. Either

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of *Credit*, or of any *Civil* or *Sacred* Advantages. But there are *works of Charity* as well as *works of Righteousness*, which a Woman is also under such obligation to, that all *Superfluities* are to be Retrenched for the sake thereof. It seems but Reasonable, That whenever we lay out any thing for *purely Ornamental Superfluities*, we should lay out as much in *Cloathing* and *Feeding* the Distressed Members of the Lord Jesus Christ; I doubt we shall make up very mean Accounts about our *Talents*, if we do not so.

VI. For an *old* Woman to flant it in a *Youthful* Dress, is altogether as prodigious a Disorder, as for the *Flowers* of *May* to appear among the *Snows* of *December*. A *Summer Dress* will not *suit* a *Winter Age*. The Aged show themselves to be *Twice Children*, indeed, if they go like *Children*, and not, *put away Childish Things*. For a Woman that knows herself near her *winding Sheet*, still to affect a *Wedding Robe*, is a Lightness than which there can be nothing more uncomely.

VII For a *Pious* Woman to *Preserve* no *Distinction* from a *Debauch* one, in her Apparel, where it may be done, is to leave her self without a *Distinction* which might *preserve* her when the Common and Wasting *Judgements* of God are *Punishing the strange Apparel* in her Neighbourhood. It was well advised by *Tertullian* to the Matrons in his Days, *Ut sit inter Ancillas Dei & Diaboli Discrimen*, that the *Handmaids* of *God* would go so as to distinguish themselves from the *Handmaids* of the *Devil*; and believe it, the plagues which

comes

come upon the *Haughty Daughters of Zion*, will make no Difference between those that make none for themselves. We read concerning *The Attire of the Harlot*; and the Woman that will *Wear* like such an one, will probably *Fare* like her, in her Calamities. The *Curtesans* in some Nations, of old, were known by *Vails* of a particular shape; and it is pitty but that *Vertuous* People should agree to avoid such Habits, as *Vicious* persons have signalized themselves withal.

VIII. When a Woman finds her Superfluous *Accoutrements*, to Excite any *Lust* in her self, She should no longer carry about her the Flint and Steel that strike fire into the *Tynder* of her Corruptions: If *Maryes* locks have Entangled her self or others, it becomes her to turn them into a *Towel* for the feet of the Lord Jesus. To nourish and foment any Distemper in our minds, is for us to *Wrong our own Souls*, with a Phrensy greater than that of the Possessed Creature, which kept *Cutting and Wounding* himself among the Monuments of the Dead. For a Woman to indulge her self in a *Gaiety*, which as often as it is put on, disposes her Soul to such a *Vanity*, as indispos's her to Devotion, or throwes her into a Frame disagreeable to that of a *Stranger* and a *Pilgrim* in the World; this truly do's not, *Adorn the Doctrine of God our Saviour.*

IX. The Woman that must be the *Highest* or the *Soonest* in every *New Fashion*, will herein alwayes keep the *Old Fashion* of a, *Proud Fool*. It is required of us, *Let your Moderation be known unto all men*; but for a Woman to betray

betray such a *Levity*, that nothing will please her but *Changeable Taffata*; and it shall be as easy to *make a Coat for the Moon*, as to accommodate her fickle Humour, with *One* unto her mind; or for her to betray such an *Ambition*, that none shall come to *her* Dimensions without an Observable Exorbitancy,——this is quite Contrary to a *Christian Moderation*. If when our Lord should say, *She seeks me early*, tis only the Gallantry of the Age that can say, *She is an early seeker of me*; if when our Lord asketh of her, *what dost thou more than others?* all her Answer must be, *I Paint it more, and I brave it more!* tis but a miserable Story that is to be told of her.

X. If a Woman spend more Time in *Dressing*, than she does in *Praying*, or in *working out her own Salvation*, her *Dress* is but the Snare of her *Soul*. An Holy Person among the Ancients, b holding of one that had been long standing at the Glass, fell a Weeping, and gave this Reason for it, *There's one that has this Morning spent far more Time for her Body, than I have done for my Soul*. How many *Ladies* would retire from their *Glasses* with Weeping *Eyes*, upon their own Account, if their *Eyes* were ever Turned *Inward* upon themselves, or *Upward* unto an Angry God, or *Down-ward* unto a *Gaping Hell*, as they are Turned *Awry* to, *Behold Vanity!* When a Woman must be set out with all so much *Tackling*, as would serve the *Royal Sovereign*, and must be so taken up with Decking a *Body* which is very shortly to feed the Worms, that her *Soul* which is to Live through Eternal Ages, cannot be well Provided

vided for, she *Looses her own Soul*, and yet Gains *Nothing* of *that*, which if it were *All* Gained, would not make up the *Loss*.

XI. In times of terrible, and general *Calamity*, 'tis fit a Woman should abridge her self of that Liberty in her *Garb*, which at other Times may be allow'd unto her. When the People are in Danger of Ruine, the Voice of God unto them is, *Put off your Ornaments*. And as for a Woman to be splendidly Array'd upon a *Day of Humiliation*, is an Affront not only to the *Angels* that see how we look in our Sacred Congregations, but also to the *God* of Angels, before whom we should then appear in what is equivalent unto *Sack cloth*; so for her ordinarily to glitter with *Costly Array*, at a Time when we are peculiarly to, *Humble our selves under the Mighty Hand of God*, is to make her self like that *Midianitish* Doxy, who had *Zimri* for her Gallant, in the face of the whole Congregation, which were *Weeping before the Lord*.

XII. The Best *Robes* of any Woman are but vile *Rags* if they either do find her *Destitute* of, or do not make her *Concerned* for, *The Clothing of her Soul*. When *Athanasius* beheld a Woman gorgeously Attiring of her self, he melted into Tears, *For* (said he) *all this preparation is for her Destruction*. Truly a Woman is but Equipping her self against *A Day of Slaughter*, if a Bodily Equipage be all that she is furnished with. If she do not, *Put on the Lord Jesus Christ*, what signifies all her, *Provision for the Flesh*? If she be not, *Array'd in the Fine Linnen, clean and white, which is the Righteousness of the Saints*,

the *Lamb* of God will disdain to take notice of her. If she have not on, *The Wedding Garment*, the King of Heaven will not acknowledge her as a Guest of His. Let her be, *All Glorious within*, and from the *Needl-work* of the Holy Spirit, let her have an *Under-Garment* of *Grace*, upon which an *Upper Garment* of *Glory* shall shortly be induced, or else the Lord will see no *Beauty* in her. If she had no more than a *Peascod* out of which to make her a *Gown* and *Hood*, she would not be so unhappy, as if her Soul go without the *white Rayment*, which the Lord Jesus has Counsell'd her to *Buy* (that is, to *Beg*) of Him.

THESE are the Lessons, by the Remembrance and Observance of which, you may be kept from such *Transgression* in your *Apparrel* as may say, *There is no Fear of God before your Eyes.*

COUNSEL 6.

BUT, without your, *Faith in Christ*, your, *Fear of God*, is utterly to be despaired of. No *Good Fruit* is to be expected from you, nor do I expect any *Good Fruit* of all the perswasives unto the, *Fear of God*, now used with you, unless by a *Believing* on, you come to an *Union* with, your Lord Redeemer, who has told you, *without me you can do nothing*. Whoever pretends to Write the whole CALLING of a *Vertuous Woman*, and forgets to urge *Faith* in the Lord Jesus Christ as the *Root* and *Source* of all true *Vertue*, has finely left out the *One Thing Needful*. There is nothing so *Needful* for Women to be advertised of, as a Message like what was carried from the Lord Jesus to that Wo-

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man of old, *Arise, the Master calleth thee!* The *Last* thing which therefore is now set before you, is mention'd *Last* because 'tis the *First* thing that you are to set upon the practise of; 'Tis *That* of, *Believing* on the Lord Jesus Christ; 'tis the Answering of the Invitations which that Blessed Lord has given you, *Look unto me, that you may be Saved*, and, *Come unto me, that you may have Rest.* We are told in Heb. 11 6. *Without Faith, it is impossible to please God*; and we may therefore say, *Without Faith it is impossible to Fear God.* It was when *Faith* in the promised Messiah was working in the Heart of our Father *Abraham*, that the Lord said, *Now I know that thou Fearest me.* Those two things are joined by the Psalmist, in Psal. 115. 11. *Ye that Fear the Lord Trust in the Lord.* Except we come to a *Trust* in the Lord, for all our Blessedness to be graciously Communicated unto us thro' the Mediator, We discover our selves to be without the *Fear* of the Lord; neither shall we ever *Grow in Grace*, if we have not a sensible, affecting, fiducial *Knowledge of the Lord Jesus Christ.* O that it may now be said of you, *Woman, Great is thy Faith!* and that whereas, *Faith is not of our selves, 'tis the Gift of God*, You may beg of *God* this *Gift* with a most becoming Importunity, *Lord, I would believe; Help my Unbelief!*

THAT You may not want a Description of that *Faith* with which you should so apply your selves to the Lord Jesus Christ, as that it may be said of you, *Who is this Leaning upon her Beloved?* Let me distinctly entreat you, to

pursue the Experience of these two Attainments.

FIRST, Get a *Lively sence* of your own *Spiritual Death*, Sinfulness and Wretchedness. Behold your selves hunted and haunted by the *Avengers of Sin*, and ready to be Destroy'd if a *Refuge* be not provided for you. When you hear the *Voice* of God, as a *Judge* Enquiring after you, let it make you as much *Afraid* as your first Mother in the first Garden was. Take a View of your own *Condition*, as the Word of God has Represented it; and let no Creatures whatsoever then Quiet the *Agonies* thence arising in your minds. Think on the terrible Wants and Woes of your Souls; think on the *Guilt*, and *Filth*, and *Slavery* wherein you are perishing every day; think on the Ever-burning *Fire*, and of the never dying *worm*, which you are every day in danger of going down into; think till you cry out, *Oh wretched Woman that I am! who shall deliver mee?* Let not all the *Pleasures* and *Profits* and *Honours* of this World allay the Distresses which your Souls are now cast into; call 'em all, *Miserable Comforters!* and, *Lying Vanities!* and, *Phrenzies of no value!* If SELF now offer to procure your *Deliverance*, treat that *Idol* with Contempt, and unspeakable Disdain. As for any *Righteousness* of your own to answer the Demands of the *Law*, acknowledge, *'Tis all Filthiness*; as for any *Strength* of your own, to fulfil so much as the Commands of the *Gospel*, acknowledge, *I have no Sufficiency!* pronounce your selves LOST, and write your selves, *Wretched and Poor and miserable and Blind and Naked.*

BEING

BEING thus *Humbled*, Or having Your Security in your Natural Estate so far disturbed, that you feel you must Renounce all *but* CHRIST, all *for* CHRIST, *then* cast your selves upon the Lord Jesus Christ for all manner of Good. Humbly, *Hopefully*, Joyfully go to *Him* for all the *Sure mercies* of the New Covenant; for all the Benefits whereof *it has pleased the Father there should in Him all Fulness dwell*; for all the *Wisdom* and *Righteousness* and *Sanctification* and *Redemption* which He is to be made unto us. First, *Accept* the Lord Jesus Christ, in *His word*. When you hear the Tender of a *Jesus* made unto you, Reply upon it, *Lord, Let me have a Jesus upon any Terms!* and like the Dying Martyr say, *None but Christ! None but Christ!* Ponder Seriously, How the Lord Jesus Christ Executes the Office of a *Prophet* and of a *Priest* and of a *King*; and when you are asked, Whether you are willing to Enjoy the *Instruction* of that *Prophet*, the *Atonement* of that *Priest*, and the *Government* of that *King*, let your sincere Answer be, *Lord, with all my Heart!* And then, *Present* the Lord Jesus Christ, in *Your Prayer*. When you make any Request unto the Almighty, let the *Merit* and *Virtue* of the Lord Jesus Christ, be the *Ground* of your Hope to speed in all. The *Mediation* of the Lord Jesus, let *That* both Embolden your Applications *to*, and Encourage your Expectations *from*, the God of Heaven. Particularly, when you Pray for the *Favour* of God, let this be your Dependence, *The Lord Jesus Christ has made Satisfaction for us by His Obedience, and now He Ever lives to make Intercession for us.* When you Pray for any *Counsel* or *Conduct*, Rely

upon this, *Unto us a Savior is Given, whose Name is, Wonderful Counsellour!* When you Pray for any *Succour* or *Supply*, Rely upon this, *There is a Man upon the Throne, by whom all the Wheels in the World are managed!* Oh let the view of a Sweet Jesus cause you to silence all your Dispair of Mercy, and say, *Why art thou cast down, O my Soul, Hope in God, since He has Provided a Jesus for thee.* THIS is the, *Faith of Gods Elect.* We read in 2 Tim. 3. 6. Concerning, *Silly Women, Laden with Sins*; Creatures indeed, which do not *Feel* their *Load*. But it is the Call of our Lord, in Matth. 11. 28. *Come to me, all yee that are Heavy Laden.* May you find your Souls *Heavy Laden* with a Mountainous Weight of *Sins* upon you; and may you carry such Awakened *Soul's* unto the Lord Jesus, as unto Him whom God has *Exalted*, that *He* may bestow both *Repentance* and *Remission* of Sins upon His *Israel*.

THAT so the Address now made you, may be as well *Agreeable* as *Effectual*, give me Leave to press it, under the Notion of a MARRIAGE whereof the Son of God now makes you most Condescending Overtures. Never were you treated with such an Important and Concerning Affair, as that which I now Challenge your *Earnest Heed* unto; and therefore let the Words once used by a *Woman*, be now with a little Alteration *Mine*, *Intreat me not to leave thee, or to return from following after thee; for I must prevail with thee to take my God and my Christ, as thine for ever.* The Ministers of the Lord Jesus Christ are called, *The Friends of the Bridegroom*; Now let one of

Them

Them inform you, That the Prince of Life, the Lord of Glory, the King of *Heaven*, makes unto *you*, even unto ſinful Worthleſs YOU, a Motion of a *Marriage* with Himſelf. O do not ſlight the Motion of ſuch a *Tranſcendent Match!* but, that I may ſpeak in the *Apoſtles* Language, *Let me Eſpouſe you to one Husband, that I may preſent you, as a Chaſte Virgin to* CHRIST. We read in Rev. 19. 6, 7. There is *A Voice as it were of a Great Multitude, and the Voice of Mighty Thunders, ſaying, Hallelujah, Let us be glad and rejoice for the Marriage of the Lamb is come, and his Wife has made her ſelf Ready!* Could I ſpeak with a *Voice* like that of *Mighty Thunders*, I would now call upon a *Great Multitude*, that they would *make themſelves ready* for a *Marriage* with the *Lamb* of God. O don't Refuſe a *Match* with the *LAMB*, leſt you incur the *Wrath* of the *Lamb*; or, indeed, leſt *He* become a *Lion*, and He *Tear you to pieces, while there is none to Deliver.* Methinks, there ſhould not need many *Arguments* to perſwade you unto ſuch a *Marriage* as you now have the Tenders of. If there do, then *Conſider* the *Neceſſity* of this Marriage. The Apoſtle ſpeaking of a Woman, being not married unto another man in a Time of Raging Perſecution, ſays in 1 Cor. 7. 40. *She is happier if ſhe ſo abide.* But for a Woman that is not Married unto the Lord *Jeſus* Chriſt, Wo to her, if *ſhe ſo abide!* ſhe is horribly Undone, and Interminably and Intolerably Ruin'd, *if ſhe ſo abide!* If this be not enough, then *Conſider* the *Utility* of this Marriage. When a Woman is Married unto a Neighbour, ſhe is made Owner of what he

is, and of what he *has*; and a *Beggar* may be made an *Empress* when a mighty *Prince* has taken her. But for a Woman be Married unto the *Lord Jesus Christ*, and what follows? 'tis no less than that in 1 Cor. 3. 22, 23. *All Things are yours, and ye are Christs.* O what *unsearchable Riches*, are you made presently partakers of? If this avail not, *Consider*, then the *Excellency* of the Person, who Courts you to the Marriage. 'Tis said of Him, in Cant. 5. 16. *He is altogether Lovely*; and can't you *Love* such an one? He is, *The Desire of all Nations*; and will not you *Desire Him*? He is, *The Pearl of great price*; and will you set no *Price* upon Him? He is, *The Christ of God*; and O why should not you say, *Let Him be my Christ for ever*? And if none of all this will break your Hearts, let it be Considered, That it is the *Lord Jesus Christ Himself* who has made the *First Offers* of this *Astonishing Match*. We forlorn Creatures, by the *Hedges* and in the *Ditches* of Hell, never durst have Dreamt of such an Exaltation, if that Glorious Monarch *Himself* had not made the *First Offers* of it; He was *Himself Made of a Woman*, on purpose that so He might be *Married* unto the *Children of Men*; and the Souls of *Women* as well as of *Men*, are capable of this *Mystical Marriage*. This Illustrious Lord, who is infinitely *Higher than the Kings of the Earth*, does now *Himself* do so strange a thing, as to *Beseech* you, *That you would Accept of Him as the Husband of your Souls*; and that you would be willing to have an Interest in that privilege, *Thy Maker is thy Husband, and thy Redeemer*;

deemer; *The Lord of Hosts is his Name*; *and thy Redeemer. O* Heart of Adamant, which these Considerations do not Overcome and Mollify!

BUT it is possible the Women to whom I write, may find their Hearts Complying with the Proposals of the Blessed Saviour, when they see those Proposals more distinctly laid before them. It is therefore Desired, FIRST, That you would *Renounce* all other *Lovers*, besides the Lord Jesus Christ. It is the Demand of our Lord Jesus, in *Hos.* 3. 3. *Thou shalt not Play the Harlot, and thou shalt not be for another man, so will I also be for thee.* You have indeed given your *First Loves*, unto the Idols of your Souls; but O where are your *Wonderments* that the Son of God should not be Averse after all, to make You, *His!* Although the *Priest* of old, might not Marry a *Widow*; yet our Magnificent *High Priest*, JESUS, is willing to Marry a Soul that has been fearfully Vitiated and Prostituted; *Thou hast Played the Harlot with many Lovers, yet Return again unto me, saith the Lord.* But that which the Lord now Expects of you, is, to forsake and shake off, all the Old *Oppressours* of your Souls for ever. Unto the *Flesh* now say, *I will not have thy Lusts to be my Lords any more!* Unto the *World* now say, *I will not seek my Chief Good among thy Vexatious Vanities any more!* And unto the *Devil* say, *I will no more be among thy Slaves, whom thou Leadest Captive at thy will!* Resolve, that if ever these *Other Lords* do after this Obtain any thing from you, it shall be by the Violence of a *Rape*, which you will never

never ceaſe *Crying* to Heaven for Help againſt. And it is, THEN, Deſired, That you would *Receive* the Lord Jeſus Chriſt, *with* and *For* all *His Mercies*. *Receive Him*, with the Wife of your Souls, To be by Him *Furniſhed* and *Provided* with all manner of Good, and by Him to *bring forth Fruit* unto Him. *Receive* Him freely, fully, firmly, hoping to Live *on* Him, *to* Him, and *with* Him World without End. Fall down like *Mary* in the Garden crying out, *Rabboni*; *O my Lord! my Lord!* With a Tranſported Affection ſay unto Him, *Lord, Be thou mine, make me Thine, and let my Jeſus be for ever the Beloved of my Soul!* and upon your own Souls lay that Charge Continually, *Hark'n, O Daughter; He is thy Lord, and worſhip thou Him!* But *Receive* Him alſo very *Thankfully*; for, if when the Servants of *David* came to *Abigail*, ſaying, *David ſent us unto thee, to take thee to him to Wife*, 'tis reported in 1 Sam. 25 41. *She bowed her ſelf on her face to the Earth, and ſaid, Behold, Let thine Handmaid, be a Servant, to waſh the Feet of the Servants of my Lord*: Much more, when our Heavenly *David*, ſends to Marry your Souls unto Himſelf, it becomes you, moſt Humbly to caſt your ſelves at *His Feet*, and adore *His* Goodneſs with never-ending *Hallelujahs*. It was uttered with ſome Extaſy, by that Woman of Old, *Whence is this to me, that the Mother of my Lord ſhould come to me!* But ſurely then, you have cauſe to ſay with as Rapturous Elevations and Acclamations of your Souls, *O whence is this to me, that my Lord Himſelf, ſhould not only come, but alſo give Himſelf, to ſuch a Wretch as I am!*

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In the mean time, let not your want of a *Dowry* discourage you from *Receiving* of that Rich Lord, who has infinitely more than, *The Earth and the Fulness thereof.* Many a Poor Soul is *Afraid* of Receiving the Lord Jesus Christ, because they have nothing to *bring* unto *Him*; they see themselves vile, forlorn, loathsome, and think they, *Will the Glorious Jesus Look upon such an One!* Yes, *that* He will; nor will *He* look upon any but such as count and feel themselves to be *such*; and can Venture to throw themselves into His Arms, notwithstanding their being *so.* You must come to the Lord Jesus, with such Acknowledgments as these; *Lord, If thou Marry me to thy self, I have horrible Debts upon me, which thou must answer for. I have nothing but Guiltiness, wretchedness, Ignorance, and Slavery, to Recommend me unto thy favours, THAT, and some Little sense of That, is all that I have to bring unto thy Majesty. With all THAT, I now cast my self upon thee, and according to thy Glorious Grace, I must now be Thine for ever.*

I PRAY, That this matter may be brought unto an Happy Issue before we part. Reader, *As an Embassador, for Christ, I do in the stead of Christ, beseech you,* That you would be *Married* unto that Lord Redeemer. Will you give Your *Consent* unto the motion? Give but *THAT*, and the *Match* is made; and so, Blessed YOU, that ever you were Born? Let your Hearts within you, now answer, *I will*, and You will make this, *The Day of your Espousals*, and, *The Day of the Gladness of your Hearts.*

Hearts. Hear the ſweet Voice of the Lord Jeſus, from the Lofty Battlements of *Heaven*, this Day calling upon you. His Voice is, *Art thou willing, that My Righteouſneſs, and Satisfaction and Interceſſion, be that alone which may Purchaſe for thee all thy Bleſſedneſs?* Reply, *Lord, I am willing.* His Voice is, *Art thou willing that my Teaching and my Eye ſalve, ſhould Lead thee in the way of Peace?* Reply. *Lord, I am willing.* His Voice is, *Art thou willing, that I ſhould ſet up my Kingdom in thee, and ſtrengthen thee againſt all the Enemies thereof?* Reply, *Lord, I am willing.* Behold, The Knot is now Ty'd; and it won't be long before the *Conſummation* of it, and your *Cohabitation* with the Lord. The Lord Jeſus will ſhortly fetch you away to the *Manſions* in His *Fathers Houſe*; and ſo you ſhall *Be for ever with the Lord.* What ſhall I ſay more? Let me plead with you like a Servant of my Lord: *If you will deal kindly and Truly with my Maſter Tell me*; Will you *Go* to the Son of God for Life, or no? What is your Anſwer? Oh let it be like that which *Rebeckah* made, in *Gen.* 24. 58. *I will go* I have only this to tell you, That You'l ſpend Eternal Ages in Praiſing of God for ſending this little Book into your Hands, if *THIS* may be the Reſult and Effect of your Peruſing it. But O the Incredible Torments of the *Wrath*, which is Reſerved for, *The Children of unperſwadeableneſs!*

I *THEREFORE now Bow my Knees unto thee, O Father of Spirits, That a Day of thy Power may come unto the Reader of theſe Lines, and that*

that she may be made willing in this Day of thy Power, to give her Self and her Love unto the Eternal Son of thy Love; Amen; and let her that Reads also say, *AMEN*, and *AMEN*.

COUNSEL. 7.

AND yet there is this One thing more, which *Women* are to be advised unto; Namely, To maintain, *The Fear of God*, in every Condition of Life, into and thorow which the *Will of God* may carry them. There are particularly, *Four States*, in *One* of which *all* Women are, and to *most* of which, perhaps, *most* Women come. Let there be set before you, the pourtraiture of, *A Virtuous Woman*, in each of those *Four States*; and let it be your study to answer that pourtraiture by, *The Fear of God*, in all. While I manage this Discourse, I shall take the Liberty to touch now and then upon the Signification of such NAMES as are most usual with the *Female Sex*; partly, because 'tis a *Curiosity* which you would willingly be Entertained with; but Chiefly because I may make some Lessons the more easily Remembred, yea, and the more thoroughly Attended, by that *Curiosity*. At least, I hope, I shall not meet with such an Hard Fate, as that German Divine, who telling his Auditory, that *Ursula* signifyed, A *Little Bear*, a Woman of that Name caused such an Uproar among the Women against him, as drove him out of the Town.

The Vertuous MAID.

THIS the Wish of the Psalmist, in Psal. 144. 12. *That our Daughters may be as Corner Stones, Polished after the Similitude of a Palace.* The Name of *Peruel* [or *Petronella*] which signifies, *A Pritty Little Stone*, has been sometimes put upon a *Daughter*. And now behold, A *Vertuous Daughter* is here styled, *A Polished Corner Stone*, by the Spirit of God; She is indeed a *Margaret*, that is to say, *A precious one*. It seems, 'tis a thing that more than a little sets off the Happiness of a People, When the *Young Women* among them, have Accomplishments which render them, like the Tall, Fine, Costly *Pillars*, that are usually at the Gates of *Palaces*. The most *Christian Jew* in his Translation of that Place, makes the Wish to run, *That our Daughters may be* — *the Building of the Temple*. And indeed it is no small Happiness unto a People, when the *Young Women* among them, do *Build* the *Temple* of God, and become *Stones* fit for a Room in that *Building*. It has doubtless been a most Encouraging thing unto some one Gathered *Church* of the Lord Jesus, To see about Thirty or Forty Gracious *Young Women*, in two or three Years time (as perhaps there have been seen) Addressing them for their Sacred Communion at the Table of the Lord. Now 'tis by, *The Fear of God*, that a Maid may become one of these Happy *Daughters*. *A Vertuous Maid*, will not count her self too Young to be Concerned about, *The Fear of God*, but she Obeyes that Call, *Remember thy Creator in the Dayes*

Dayes of hy Youth; She beleeves that Word, *Behold, Now is the Accepted Time, Behold, Now is the Day of Salvation!* And let us now see what her Carriage is

I Such is her *Devotion*, that while she *Prudently* avoids the Reading of *Romances*, which do no less Naturally than Generally Inspire the minds of Young People with *Humours*, that are as *Vicious* as they are *Foolish*; on the other side, she *Piously* Reads the Bible Every Day, and she thence serches those Humble and Holy, and serious *Prayers* which do obtain for her, all manner of *Grace to help in a Time of Need*. The Name of *Agatha*, or, *A Good One*, is that which for this cause Pertains unto her; and She is an *Anna*, or an *Hannah*, which is to say, *A Gracious One*.

II. Such is her *Purity*, that while she will not suffer the least *Behaviour* or *Expression* to proceed from her, which may Savour of Obscœnity; so neither will she *Permit*, much less *Invite*, the Dalliances of any Wanton Creatures which may design any thing besides what is *Honourable* on her; nor will she *Endure* to hear any Talk that shall not sound Innocently, without bestowing the Rebuke of at least *that* which for her sake we stile, *A Maiden Blush*, upon it. She is an *Agnes*, that is, *A Chast One*. The Name of a *Catharine*, that is, a *Puritan*, agrees well unto her; and she had rather have it, though with a Scornful Nick-name, than go with out it.

III. Such is her *Modesty*, that she Chooses to be *Seen* rather than *Heard* wherever she comes; and instead of that *Confidence* in

Reparees and *Railleries* which passes for Good-Breeding with a Debauched Generation, or instead of being like those, who (as one says) *More Bridle in their Chins, than their Tongues*, she Counts *Tace*, which in English is, *Hold your Peace*, a Name sometimes worn by some of her Sex, to be a Rule alwayes to be heeded by her self. But if she be Constrained at all to speak, she still is, an *Eulalia*, or, a *Well Spoken One*; and though she will not be, *As an Hind let loose*, yet she will ever, *Give Goodly Words*.

IV. Such is her *Industry*, that she betimes applies her self to Learn all the Affairs of *Housewifry*, and besides a good skill at her *Needle*, as well as in the *Kitchen*, she acquaints her self with *Arithmetick* and *Ascamptantship*, (perhaps also *Chirurgery*) and such other Arts relating to *Busines*, as may Enable her to do the *Man* whom she may hereafter have, *Good and not Evil all the Days of her Life*. If she have any Time after this to Learn *Musick* and *Language*, she will not Loose her *Time*, and yet she will not be proud of her *Skill*; though the Name of *Lora*, that is, *Learning*, (which the *Saxons* had in use among them for their Women) should justly belong unto her. She would with all good Accomplishments be a *Ruth*; which is to say, *A Filled One*.

V. Such is her *Discretion*, that while 'tis too absurdly counted a *Great Curse* to be an *Old Maid*, she makes her *Single State* a *Blessed* One, by Improving her *Leisure* from the Encumbrances of a Family, in *Caring for the Things of the Lord, that she may be Holy both in Body*

and

and in Spirit: and when she sees what Liberty she thereby has, *To serve the Lord without Distraction*, she calls her self a *Beatrice*, that is, *A Blessed woman*. She does not *Vow* a perpetual Virginity, lest her *Vow* should happen to Expose her; while there are *Devils* as well as *Angels*, which do *not Marry*, *nor are given in Marriage*. But yet instead of using any Hasty Method to get into the *Married Row*, and instead of taking a *Bad Husband* meerly to avoid the little Reproach of having *None*, she do's by her Gravity and Holiness, convince all the World, that her present circumstances are of *Choice* rather than *Force*; and the Longer she is in them, the more she do's *Consecrate* her self unto the Lord.

VI. Such is her *Obedience*, that as 'twas none of her manner to seek a Match for her self, by putting her self into a *Flanting Dress*, knowing that such a Dress would make a *wise man* afraid of her, and it were better to have no *Husband*, than to have such a *Bizzard* as could be caught by any *Cassandra's* [or Women that *set men on fire*] in the Snares of an Extravagant Gaiety and Bravery; so when a Match do's offer himself unto her, she wisely leaves it unto the Reasonable Judgment of her Parents, or Guardians, whether he be indeed a *Match* for her, or no; nor will she dispose of her self without their Consent, Conduct, and Blessing in it. Indeed, she reckons this is a proper *Test*, by which a Real and a Worthy *Lover* may be try'd; *Let my Superiors, that have the Disposal of me, know your Mind!* so doth she make her self an *Abigail*,

or her *Fathers Joy*: and not a *Dinah*, that is a *Judgment* unto him.

THIS is a Vertuous MAID! And those *Virgins* which were so *Sacred* among the Ancient Romans, as to be made the *Sanctuaries* of the greatest Reverence, did not more deserve all Respect and Honour, than the *Virgins* which thus manifest, *The Fear of God*. But we hope it will not be long before she becomes a WIFE; which will render her a *Mary*, that is, an *Exalted* One; and let us now see, what a *Vertuous* One.

The Vertuous WIFE.

WHEN Mr. *William Whately*, was going to Publish a Book, which Insisted much on the Duties of a *Wife*, he Dedicated the Book to his Father-in-law; and in the Epistle, after Solemn Thanks unto him for his bestowing on him, *A most Excellent and Vertuous wife*, he adds, *I have been the better able to shew, what a Good Wife should be, by finding the full Duty of a Wife continually performed unto me, in my own House; most easily therefore might I set out a Picture of that* (says he) *which is hourly conversant before my Eyes. I cannot say that I am any further*, but I have cause to render unto Heaven my daily and hearty Thanks, that I am *thus far*, advantaged for my Describing of, *A Vertuous Wife*; and if I thus Publish this Mercy of God unto my self, the unworthiest of men, let Me not be Censured as if my *Freedom* were a *Folly*; not only because those Eminent Persons *Bu-*

dæus

dæus and *Pareus* have before me, in Print Celebrated each of them the Worth of his *Vertuous Wife*, but alſo becauſe the *Wiſe* Man reckons it among the priviledges of a *Vertuous Wife*, in Prov. 31. 28 *Her Husband alſo, he Praiſeth her.*

IT was a great abuſe which the Ancients who doted upon *Virginity*, put upon thoſe words of the Apoſtle, in Rom. 8. 8 *Thoſe that are in the Fleſh, cannot pleaſe God*; when they ſuppoſed all *Married Perſons* to be *Thoſe* intended. A *Vertuous Wife* is one that *pleaſeth God*, as much as if ſhe were cloiſtered up in the ſtricteſt and cloſeſt *Nunnery*; and there *with* yea, there-*in* ſhe pleaſes a *Vertuous Husband* alſo; ſhe ſtudies to render her ſelf a true *Mabil*, or *Amiable* perſon, in his Eyes; and a Right *Evodias*, or, One *of a Good Savour* to him. You ſhall now hear her Qualities.

I. As for her *Love* to her Husband, I may ſay, *'Tis even ſtrong as Death, many Waters cannot quench it, neither can the Floods drown it.* She can like, *Sarah*, *Rebeckah*, *Rachel*, freely leave all the Friends in the World for *his* company; and ſhe looks upon that charge of God unto His Miniſters, *Teach the Young women to Love their Husbands*, as no leſs profitable, than highly Reaſonable. When ſhe Reads, That Prince *Edward* in his Wars againſt the *Turks*, being ſtabbed with a poiſoned Knife, his Princeſs did ſuck the Poiſon out of his Wounds, with her own Royal *Mouth*; ſhe finds in her own *Heart* a principle diſpoſing her to ſhow her own Husband as great a *Love*. When ſhe

Reads of a Woman called *Herpine*, who having her Husband Apoplex'd in all his Limbs, bore him on her Back a thousand and three Hundred *English* Miles to a Bath, for his Recovery, She finds her self not altogether unwilling to have done the Like. When she Reads of those famous Women, who after a hot Siege in the Castle of *Winsberg*, having obtained this Liberty from their Enraged Enemies, *That they might themselves go out, and also take any one thing that they could carry with them*, very bravely took up each one her Husband, and so delivered them; She *Applauds* the Example, and would *Follow* it. And, when she Reads of that Generous Young Woman, *Clara Cerventa*, who having for her Husband, one *Valdaura*, that prov'd full of most loathsome *Diseases*, yet she tended him with all the care and cost imaginable, and Sold her Jewels to maintain him; and at his Death, after ten long years of Languishment, she Reply'd unto her Friends who would rather have Congratulated her Deliverance, *That she would freely lose the best of her Enjoyments, to purchase her Dear Valdaura again!* She resolves the *Imitation* of such a Carriage, while she bestows an *Admiration* on it. Her *Affections* were not at first founded on the *Estate* or *Beauty* of her Husband; and therefore if *These* happen to be Consumed, *Those* do out-live their Funeral. 'Tis Her *Piety* towards the Commandment and Ordinance of God, that Inspires her Affections; and so they do not grow Cold like a Smith's red hot *Bar of Iron*, when taken out from the *Fire* of a misplaced *Lust*. When she addresses him,

him, with such a Compellation, as, LOVE, her *Heart* goes with her *Lip*, and she *means* what she *speaks*.

II. But her *Love* to her Husband, will also admit, yea, and Produce the *Fear* of, *A Cautious Diligence never to Displease him*. T'was this which the Apostle *Peter* meant, when he Recommends unto the Women, *A Chast Conversation Coupled with Fear*; and *Paul*, when he requires of the woman, *To Reverence her Husband*. While she looks upon him as, *Her Guide*, by the Constitution of God, she will not Scruple with *Sarah*, to call him, *Her Lord*; and though she do's not *Fear* his *Blowes*, yet she do's *Fear* his *Frowns*, being Loth in any way to Grieve him, or cause an *Head-ake* in the Family by Offending him. She would have that famous *Decree of the Persians* men tioned in the Sacred Bible, *That all the Wives give to their Husbands Honour both to Great and Small*, to be as a *Law of the Persians*, altogether, *Unalterable*. In every *Lawful* thing, she submits her *Will* and *Sense* to his, where she cannot with Calm *Reasons* Convince him of, *Inexpediencies*; and instead of Grudging or Captious *Contradiction*, she acts as if there were but *One Mind* in *Two Bodies*. If her *Abraham* give order, *Make Ready quickly three Measures of Meal* or the like, 'tis as *quickly* done; If her *Jacob* say to her, *I must have you go with me*, she most readily yeelds unto him. When she is for Obeying him, *In Omnibus Licitis* [*i. e.* in every Lawful thing] she do's not English it, as once the Gentlewoman did, *as far as my List is*. If his *Unreasonable*

reasonable Humours happen to be such, that she must give some Diversion to them, she Remembers that Rule, *In her Tongue is the Law of Kindness*; 'tis by the *Kindness*, the Sweetness, the Goodness of her Expressions, that she gives *Law* unto him. If she speak *of* him, 'tis not in such Terms as the *Harlot* uses in Proverbs, *The Man*; but it is with all manner of Respect: she will not *Blaze* any Infirmity of his, nor will she *Blast* his Reputation; being indeed Sensible that whatever Ignominy she cast upon him, it infallibly *Rebounds* and *Redounds* up on her self: here she is a true *Milca*, that is, *A Woman of Counsel*. If she speak *to* him, 'tis not with Talkative and Unhandsome *Interruptions*, nor with any other misbecoming *Insolencies*; though he be never so much a *Churl*, yet she ever treats him with the Language of an *Abigail*. Though she be a *Sarah*, that is, a *Mistress*; yet she owns that she has a *Master*; and like *Sarah* of Old, she will not so much as take in, or cast out a *Servant*, without Consulting *Him*; nor will she receive any *Guests* or *Goods* into the House, unless, like the *Shunamite*, she may have her Husbands Approbation; and she will have at least some *Implicit* or *General* Consent of *his*, before she will Exercise any *Secret Bounties* with his Possessions. His *Anger* will not cause her to Swallow a *Reproof* with discontent, and his *Fondness* will not make her to forget the *Honour* that she Owes unto him. Indeed there is a Store of *Michols* in the World; *Michol*, is as much as to say, *Who is All* (in the House) *but She?* But let us

leave

leave it unto such *Michols* alone, *To despise their Husbands in their Hearts*; God will punish them.

III. But her *Fear* of Displeasing her Husband, most remarkably appears in the *Peace* that she preserves with him; and her *Antipathy* to all *Contention*, unless it be *That* of, *Provoking one another to Love and Good Works*. A *Susan* she is, that is, *A Lilly*; but never, *A Briar*, to him; nor will she give him cause to call her, *Barbara*. She will have no such *Passion* towards her Husband as may make her worthy to be call'd, *A Fury*; but if he be himself in a *Passion*, she strives with the *Soft Answers* of *Meekness*, to Mollify it first, and so to Overcome it: She is a true *Rachel*, that is to say, *A Sheep* under the greatest Exasperations. A Reverend Person seeing once a Couple that were very Cholerick, yet live most lovingly and peaceably together, demanded of them, *whence it was?* and the man made him this Answer, *Sir, when my Wife is in a Passion I yield unto her; and when I am in a Passion, she yields unto me; so that we never are in our passionate Fits together!* The Good Woman will make it her Endeavour to attend the *last part* of this Contrivance, and will give small or no Occasion for the *First*. The Mariners count it *Bodes ill* to see *Two Fire-Balls* appearing in a *Ship* together; but our Good Woman counts *Two Fire Balls* in an *House* together to *Bode Ill* as the worst of *Omens*; nor will she be a party to maintain a *Civil War* within the Walls of her Dwelling. She thinks that if there be nothing but *Fire! Fire!* in

in the House, 'tis a sign that God, Who is, *The God of Peace*, is not graciously present there; as the Jewish Rabbins have noted upon the Hebrew Names of *Ish*, an Husband, and *Ishah*, a Wife; out of which if you take the Two Letters which make the Name of *Jah*, there will remain only *Esh*, אש, that is, *Fire! Fire!* The old Heathen took the *Gall* from the Nuptial Sacrifices, and threw it behind the Altar, to intimate, That all *Bitterness* is to be thrown away by all Married People; *Mercury*, or Good Language, is to stand by *Venus*. And this Woman accordingly, puts away, *All Bitterness, Anger, Clamour, and Evil-Speaking*; She is a Right *Rebekah*, which carries, *The Blasting or Kindring of Contention*, in the signification of it; and a Right *Shelomith*, which is to say, *A Peaceable One*.

IV. But she is for *Plenty* as well as *Peace* in her Household; and by her *Thriftiness* makes an Effectual and Sufficient Reply unto her Husband, when he *does* ask her, as he *must*, *Whether he shall Thrive or no?* She is a *Deborah*, that is, *A Bee*, for her Diligence and Industry in her *Hive*. As on the one side she will have none in her House to *Want*, so on the other side, she will have all of them to *Work*; or as the Holy Spirit of God Expresses it, *She Looks well to the Ways of her Household, and Eats not the Bread of Idleness*. Her Husbands *Gains* are so managed by her Housewifry and Providence, that he finds it his Advantage to let her keep the *Keys* of all; and she will so Regulate all the Domestick Expences, that he shall not complain of, *Any Thing*

Embezzled,

Imbezzled. Her very *Fore-caſt* is as uſeful as much of her *Husbands Buſineſs*; and the Pennyes that ſhe *Saves* do add unto the heaps of the Pounds that are *Got* by him. *He* has a rich *Portion* with her, meerly in her *Prudence*; that is it which renders *her* a true *Jeruſha*, or an *Inheritance* unto him. She is particularly careful, that ſhe do not bear ſuch a Sail of *Gallantry*, either in her *Table*, or her *Apparel*, or her *Furniture*, as may ſink her Husband; nor will ſhe be one of thoſe Women, who (as one ſays) are *now ſuch Skilful Chymiſts, that they quickly turn their Husbands Earth into Gold; only they purſue the Experiment too far, making that Gold too Volatile, and let it all Vapour away in Inſignificant, tho' Gaudy Trifles* That Woman deſerves the Name of *Dalilah*, that is, *Poverty*; [unleſs you will venture upon ſo hard a Name as *Jezabel*, that is, *A Wo to the Houſe*;] Whoſe *Diſcretion* ſhall not be better than a *Dowry*, to her Owner.

V. And this *Thriftineſs* is accompany'd with ſuch a *Fidelity* to her Husband, as that ſhe will not give a *Lodging* to the leaſt ſtraggling or wandring *Thought* of Diſloyalty to his Bed; leſt by her parlying with wicked *Thoughts*, the Devil ſhould inſenſibly Decoy her to the *Deeds* which *God will Judge* She is a *Dove*, that will ſooner Dy than leave her *Mate*; and her Husband is to her, *The Covering of her Eyes*, at ſuch a rate, that ſhe ſees a *Deſirableneſs* in him, which ſhe will not allow her ſelf to behold or ſuppoſe in *any other*; neither will ſhe Look upon *Another*, any more than the Wife of *Tigranes*, who after the Wedding of *Cyrus*,

whom every one did commend as the Rareſt Perſon in all the Company, being by her Husband ask'd, *what ſhe Thought of him?* anſwered roundly, *In truth I look'd at no Body there, but you, my Husband.* A Wanton had as good *Eat Fire*, as go to Enkindle any *Falſe-Fire* or *Fools Fire* in her holy Breaſt; ſhe accounts *Adultery* to be as the Law of *Moſes* adjudged it, *A Capital Crime*; and if the *Egyptians* of old, cut off the Noſe of the *Adultereſs*, Or, if the *Athenians* tore her in pieces with wild Horſes, rather had ſhe undergo the *Pain* of ſuch things than Commit the *Crime*. She is a *Gertrude*, or *All true*, in the Marriage Covenant. Yea, She will even *Abſtain from all Appearance of Evil*; and as 'tis abominable unto her to Entertain the leaſt groundleſs and cauſeleſs *Jealouſie* of her Husband, or to Torture and Expoſe her own Soul by the uneaſy Frenzy of uncharitable Surmizes concerning him, ſo ſhe will not give *him* the leaſt opportunity to Think hardly of her ſelf. She will not therefore be too much *from Home*, upon Concerns, that *perhaps* to *him* are *Unaccountable*: but if the Angels do Enquire, where ſhe is, her Husband may Reply, as once *Abraham* did, *My Wife is in the Tent.* Altho her Husband be not ſuch an *Egyptian* as to deny her *Shoes*; yet her uſage of them is, as if like a *Scythian*, ſhe had the *Axle-tree* of the Charriot which carried her Home after her Wedding, burned at the Door; and ſhe is willing to be painted as the Wives of the Ancients were, with a *Snail* under her Feet. She affects to be an *Eſther*, that is, *An Hidden One.* But if a fooliſh and froward

Husband

Husband will wrong her, with unjust suspicions of her *Honesty*, she will thence make a Devout Reflexion upon her *Disloyalty* to God; but at the same time very patiently vindicate her *Innocency* to man; and the more *patiently* because the *water of Jealousie* procures greater Blessings to those that have it Unrighteously and Abusively Imposed upon them.

VI. But her *Fidelity* is no where more Signalized, than in her Solicitude for the *Eternal Salvation* of her Husband; O how Unwilling she is that the Precious and Immortal Soul of her Poor Husband, should go from her Arms, to make his *Bed among the Dragons of the Wilderness for ever!* The Apostles Exclamation, *what knowest thou, O Wife, but thou mayst save thy Husband?* is her Appreciation, *O that I may! Chrysostome*, Note upon it is, *That the Wife is to Remind her Husband of what was Delivered in the Church.* Truly, though a Woman may not *Speak in the Church*, yet she may humbly Repeat unto her Husband at *Home* what the Minister *Spoke in the Church*, that may be Pertinent unto his Condition. Thus, every *Paul* may have, *Women that Labour with him in the Gospel.* Vast Opportunities are those that a Woman has to bring over her Husband unto Real and Serious Godliness, and a Good Woman, will *use* those Opportunities. An *Esther*, a Witty *Esther*, what can't she do with the most Haughty Husband in the World? What may not a Godly *Domitia*, or a Godly *Monica* do, for the Souls of their Unconverted Husbands? If her Husband be a Carnal, Prayerless, Grace-

less man, she will not leave off her Ingenious Persuasions, till it may be said of him, *Behold, he Prayes!* If her Husband be under the Power of any Temptation, she will do what she can to prevent his *Destruction*, as that famous Woman did for the City of *Abel*. She would merit the Name of an *Eunice*, that is, *A Good Conqueror*, by *Conquering* of her Husband's hate the Liking of all that is *Good*. Instead of saying to him, *Curse God?* She pursues him with Loving, Winning, Unwearied Solicitations, to, *Fear God*, and, *Serve God*, and, *Never be weary of well-doing*. Instead of being a *Dalilah*, that shall Entangle him in the Cords of Death, she do's all she can to be a *Priscilla*, that shall *more fully acquaint him with the Things Pertaining to the Kingdom of God*.

THIS is a Vertuous WIFE! And such an One she will be although her Husband should be very Disobliging to her; She Considers, *Tis to the Lord*. I Confess the Difficulties that some *Unhappy Wives* do meet withal, are such, that if they be not very *Vertuous wives*, they cannot possibly Conform to these Directions; but this I would say, Their being *Vertuous* is the most Likely way to provide against their being *Unhappy*. But if the Case of any such Wife should be so Remarkably Hard, That her *Husband* proceeds to abuse her with a *Cudgel*, [an *Hard Case* indeed! that a *Bride-bush* ever should have any *Cudgels* growing in it!] I know not what further Advice to give her; Only THIS; Let the Candidness of her Behaviour be her *Charm* a-

gainst

gainſt the Aſſaults of ſuch a *Divel*; and *if That* would further Help to lay ſuch a *Fiend*, I am Content ſhe ſhould Read unto him, Not only the *Laws* of God and Man againſt that Barbarity, or the Opinion of Old *Cato*, That *for a man to Beat his Wife was as bad as any Sacriledge*; but alſo the Emphatical Words of the Bleſſed Ancients in the Church of God, Loudly Thundering againſt this Inhumanity; and Particularly Thoſe of the Renowned *Chryſoſtom*, which are to this Purpoſe; (if you will allow *me* the Tranſlating of them) 'It is the Higheſt *Ignominy*, not of the *Wife*, 'but of the *Man*; for a *Man* to beat his *Wife*. 'But if thou haſt an Huſband that will do ſo, 'bear it patiently; and know thou ſhalt have 'Rewards hereafter for it, as well as *Praiſes* 'here. As for You, *Men*, Let me admonith 'you, that there is no Fault ſo great, as may 'compel you to beat your *Wives*. Your *Wives* 'did I ſay? 'Tis a Diſhonour for a *Man* to be-'ſtow Blows upon his *Maid*; and much more 'upon his *Wife*'-- We might learn this from 'the *Law-givers* among the *Gentiles*, who take 'a *Wife* away from the *Man* that has beaten 'her, for indeed he is a *Man* unworthy of a 'Wife. Such a *Man*, if he may be call'd a 'Man; and not rather a *Beaſt*, is to be coun-'ted as a Murderer of his *Father* or his *Mother*. 'If a Man muſt leave his *Father* and *Mother* for 'the ſake of his *Wife*, by the Ordinance of 'God; what a mad Wretch is he that ſhall 'abuſe *her* for whom his very *Parents* were 'to be forſaken? Indeed there is not a ſimple 'Frenzy in this thing; an *Intollerable Diſgrace*

do's also accompany it. At the Sighs and Cries of the Abused *wife*, all the Neighbourhood run to the Bale Fellow's House, as for the Rescue of a Prey fallen into the Talons of a *wild Beast*, that had broken in. And such a Rascal were better *Buried alive*, than show his Head among his Neighbours any more. *See Homel.* 26. *in* 1 *Ep. ad Corinth.*

But wishing all Good Women, a Deliverance from such Monsters of Husbands, we will suppose our *Vertuous wife*, now grown a *Mother*; and see how she acquits her self.

The Vertuous MOTHER.

THE Apostle Wills, *That the Younger Women, Marry, and Bear Children*; and as tis too soon for them to *Bear Children* till they *Marry*, so tis Ordinarily Expected, that they will *Bear Children* when they *Marry*. If a *Vertuous wife* be Deny'd the Blessing of *Children*, her *Not Bearing* is not a Trial that she can *not Bear*. She humbly, addresses the God of Heaven, like *Hannah*, for that Gracious and Powerful *word* of His which makes Fruitful, as Remembring, That *Children are an Heritage of the Lord, and the Fruitful Womb is His Reward*; But she will not Impatiently long, like *Rachel Give me Children or else I Dy*, Lest she *Dy* by her having of those *Children*. Much less, will she have so Little Wit as to suspect her own *Eternal Happiness*, because of her *Natural Barrenness*, like those mistaken little Women who have thus argued from that Scripture, *She shall be saved in Child-bearing*;

ing; Very fine indeed! as if *Child bearing* were no leſs a Condition in the Covenant of Grace, than *Repenting* and *Believing*! But her *Natural Barrenneſs* is rather improv'd by her as an Occaſion of her *Eternal Happineſs*, by the *Spiritual Fruitfulneſs* whereto ſhe is thereby Excited and Aſſiſted; it cauſes her to be more *Fruitful* in all the good Works of *Piety* and *Charity*; more *Fruitful* in her Endeavours otherwiſe to *Serve her Generation after the will of God*; more *Fruitful* in all theſe things whereby, *The Heavenly Father may be Glorified*: and ſhe will Conſider with her ſelf *What Service for God, and His People, and my own Soul, have I now a Leiſure for?*

NEVERTHELESS if our *Vertuous Woman* become a Parent, we ſhall ſee what a *Vertuous Mother*, ſhe will approve her ſelf.

I. She is no ſooner ſenſible, that ſhe has *Conceived*, but ſhe Preſently and Solemnly, and Perhaps with *Faſting* as well as *Prayer*, applyes her ſelf to the God of Heaven, That *He* would, with *His* own Holy Spirit *Fill* and *Shape* what is in her; and that what is to be Born of her, may be, *An Holy Thing*. She accounts the *Treaſure* now Lodged in her, to be of more Account than all the Riches of a Thouſand *Indias*; inaſmuch as 'tis a Never-dying SOUL, by which the Almighty God may be forever Glorify'd. And as therefore ſhe carefully avoids all that may prejudice the Formation of the *Infant* in her, ſo ſhe layes in afore-hand with a due *Earlineſs*, and *Earneſtneſs*, that the *Infant* may be, *Sanctify'd* in

the womb. She is not Inordinately set upon having an Infant of *One Sex*, more than another; but her great Concern is that which a *Big bellied* Woman once recorded in a Legacy left Written as her Desire for her Unborn Infant, *That she may be a Mother to one of Gods Children!* Suppose it be a *Daughter*, which usually (and perhaps needlesly) is less long'd for; yet if it may be a *Bethiah*, that is, *A Daughter of the Lord*, or, a *Diana*, that is, *A Daughter of God*, she has her Choice; and she, is freely willing that God should have the *Proportioning* of Sexes in the World.

II. That she may be *Sav'd in Child-bearing*, she *continues in Faith and Charity and Holiness, with Sobriety*, all the Months of her Time; and puts her *Husband* also upon the Exercise of those Vertues, that it may not only be [*She*] but [*They*] that so *Continues*. By *Faith* she Relies upon the *Lord* Jesus Christ, who was *Born of a Woman*, for the Salvation both of her Soul and of her Babe, if *God* should not permit her to out-live the Dangerous Agonies of her Travail; By *Faith*, she depends upon the *Power* and *Wisdom* and *Goodness* of God, for her Seasonable Deliverance. Like *Sarah Judging him Faithful who has promised* The *Burden* which is in her, she do's by *Faith*, Transfer into the Omnipotent Hands of that God, whose Invitation to her is, *Cast thy Burden on the Lord*; and she searches the *Bible*, especially the *Psalter*, for *Words* to plead with the Lord upon this great Affair: that word particularly is a Support unto her, Isa.

41. 10. *Fear thou not, for I am with thee; Be not Dismay'd, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness*; and that word in Psal. 34. 22. and that in Psal. 37. 5. and that in Psal. 42. 11. and that in 1 Cor. 10. 13. and that in 2 Cor. 12. 9. and that in Heb. 13. 5. And her *Faith* or *Faithfulness* to her Consort, is at the same time such as do's *Adorn the Doctrine of God her Saviour*. By *Charity*, she professes to the Lord Jesus Christ, *Thou knowest that I Love thee*; and she can say as that Martyr, who unto the Persecutors that threatned they would bereave her of the Companion of her Life, answered, *Christ is my Husband, you can't strip me of Him!* By *Charity* she *Loves the Brethren*, and by suitable Kindnesses engages them that have an Interest in Heaven, to *Pray* for her Prosperity. The *Sacred Fire* of her *Charity* flames especially towards the *Man of her Desires*, whom she *Loves with a pure Heart fervently*; and this *Charity* helps her, *To Endure all things*. Her *Holiness* causes her to Dedicate all that she *has* as well as all that she *is*, unto the Service of God; her *Holiness* makes her spend her Time in much Devotion, and use all manner of *Exactness* and *Watchfulness* over all her Wayes; her *Holiness* disposes her to be *Ready* for whatever *Event* the Soveraign God may order for her; and *so* Ready, that she can without Amazement *Lay by* the *Linen* wherein she would be *Laid out*, in case like *Rachel*, she have such *Hard Labour*, that her *Soul Depart*. Her *Sobriety* renders her a

true

true *Sophronia*, and causes her with *Modesty* to govern all her *Speeches* and *Passions*; with Temperance like *Manoahs* Wife, to forbear noxious Excesses in *Eating* or *Drinking*; and with *Chastity* to Mortify all Inclinations unto whatever shall be Loose, Lewd, Lascivious. Being thus prepared for the Hour, when, *The Anguish of bringing forth her Child is upon her*, she is then found Composing her self with Hope in God; and Resolving, *Lord, At what Time I am afraid, I will put my Trust in thee!* Indeed, the Blessed *Sabina*, crying out when she Travailed in Prison, and being asked, *How she would Endure the Torments and Burnings which her Enemies had prepared for her?* answered, *I now bear the punishment of my Sin; I shall then suffer Martyrdom for my Saviour.* But a pregnant Christian will moderate her *Complaints* in the Hour, when Pangs take hold on her, because, *They have been brought by Sin*, and because, *There is a Saviour who thus came into the World.*

III. When she is well Delivered, she is a true *Judith*, or a *Praising* One; O how is that Thankful Question immediately Working in her Breast, *what shall I Render to the Lord for all His Benefits!* When she finds her self strong Enough to Hear and Think, she makes, *The Hundred and Sixteenth Psalm*, to be Read unto her; and when she Contemplates what a Million of Mercies there are in the Birth of one *Perfect Child*, she would, if it were *Proper*, Name every One, *Mebetabel*, that is, *How Good is God!* However, She now Devotes her Child

Child unto God, saying with *Hannah*, *I have lent it unto the Lord as long as it Lives*; even, Every Daughter shall be a *Bathsheba*, that is, *A Daughter of an Oath*, to God, that so she may be a *Bathshua*, that is, *A Daughter of Salvation* from the Lord. And she desires the *Baptism* of it, not as the Formality of putting a *Name* upon it, nor as an Opportunity for *Dressing* and *Showing* of it, but that thus *Coming into the Bond of the Covenant*, it may *Pass under* the Lords Tything *Rod*, as a *Lamb* set a part for Him. And how ardent are her *Groans*, as if she were even *Travelling in Birth again*, That her Child may be washed in the *Laver* of the *New-Birth* betimes!

IV. Her Care for the *Bodies* of her Children showes it self in her *Nursing* of them her self, if God have made her *Able* for it, and it *Easy* for her. She is not a *Dame* that shall *Scorn* to Nourish in the *world*, the Children whom she has already Nourish'd in her *Womb*: if like *Sarah*, she be a *Lady*, yet she counts it not below her to be a *Nurse*. If God have granted her Bottles of *Milk* on her Breast, she thinks that her Children have a Claim unto them. It shall not be her *Niceness*, but her *Necessity* and *Calamity*, if she do not Suckle her own Off-Spring; and she will not from *Sloth* and *Pride*, be so Unnatural as to give Cause for that Exclamation, *The Sea Monsters, draw out the Breast, they give suck to their Young ones; But the Daughter of my People, is become Cruel, like the Ostrich in the Wilderness, who is hardened against her Young ones, as though they*

they were not hers. Now having Nurs'd her Young ones, tis her next care, that they be well provided, as with such *Conveniencies* as belong to their present state, so with such *Callings* and *Portions* as may hereafter make them Serviceable in their Generation; and when they are grown *Marriageable*, her Discretion and her Tenderness is yet more Eminently seen in her Matching of them.

V. But her *Zeal* for the *Spirits* of her Children, is that which does most *Eat her up*; O how concerned she is, that they may be *Brought up in the Nurture and Admonition of the Lord!* When She first Received her Children, she Imagined the Immortal God committing them to her charge, as the Princess of *Egypt* unto the Mother of *Moses*, *Here, Take this Child, Nurse it for me, and I le give thee thy Wages.* Wherefore she becomes a *Martha*, that is, *A Teacher*, to them all. She begins with them while they are upon her *Knees*, and instructs them how to fall down in *Prayer* upon their own. She will not put them upon *Reverge*, by asking them To give her a *Rod* that she may *Beat* any thing that vexes them; but she fears they will soon Learn *That*, and every other Vice, without a *Teacher*. The *First Liquors* that she puts into those *Little Vessels*, are *Histories* and Sentences fetch'd from the Oracles of God, and Institutions, *How to Pray in Secret unto their Heavenly Father.* She then proceeds to make 'em Expert in some *Orthodox Catechisms*, and will have 'em Learn to *Read* and *Write*, as fast as ever they can take

take it; and so she passes to the other parts of an *Ingenious Education* with them. She is, like another *Eutbeba*, always Instilling into their Children, something that is *wise* and *Good*; and she keeps up that *Authority* over them that they *Fear* as well as *Love* her; and they dare not *Refuse* what she shall *Command*. Unto her *Instruction* she also joyns an *Inspection* of them; so that she is very gravely *Inquisitive* into their Employments, their Companies, their Experiences: nor will she spare *Corrections*, where their Miscarriages do call for the *Rod*; and she will not *overlay* them with her Sinful Fondness, lest God make them *Crosses* to her, for her being afraid of *Crossing* them in their Exorbitancies. And besides the *Example* of all Vertue that she sets before them, she is frequently Praying *with* them, as well as *for* them, *That they may be Saved*. She pursues the Lord with such Cries for her Children as the *Canaanitess* used, *Lord, Heal my Child, that is annoy'd by a Devil!* and such as *Monica* used for *Austin*, upon which a great Person said unto her, *'Tis impossible that a Child of so many Tears should ever perish!* And she will carry 'em one after another alone into her Closet with her, where she do's wrestle with God for them all, professing, *I will not let thee go, except thou Bless them*. Her Children being thus well *Brought up* she will do as the Lady *Cornelia* did unto the Ladies who expected she would show *them* her *Jewels*, as they had shown her *theirs*; even *Bring forth her well Educated Children as her Jewels*.

VI. If she meets with any *Disasters* in her

Children

Children, by her *Patience* and her *Piety* ſhe turns them into *Benefits*. 'Tis poſſible, her *Children* may *Sin*; but this cauſes her preſently to reflect upon the Errors of her own *Heart* and *Life*, and eſpecially upon any Defect in her Conduct unto *them*. So ſhe is put upon, *The Repentance which is not to be Repented of!* 'Tis alſo poſſible, her *Children* may *Dy*; but ſhe is not then like the overwhelmed Women of *Bethlehem*, *Weeping for their Children, and not willing to be Comforted, becauſe they are not.* Inſtead of ſaying like *Jacob*, *All theſe things are againſt me*, ſhe rather ſays, like *Joſeph*, *God may mean it unto Good.* She do's not Roar like a Beaſt, and Howl, *I cannot bear it*; but ſhe rather ſays, *I can take any thing well at the Hands of God.* She follows them to the Grave, as a very moderate Mourner, with *Hopes*, That God is carrying on the Everlaſting Deſigns of *His Grace* in *her Soul* by theſe Diſpenſations; and with *Hopes*, That *their Souls* are gone to be, *with Chriſt, which is by far the Beſt of all.* She look'd upon her Children as meer *Loans* from God, which *He* may call for, when *He* pleaſe; and ſhe quietly ſubmits, if God ſay, *Give them up, you have had them long enough!* Of old, ſuch as could not Encounter an Affliction patiently, were condemned therefore, *To Wear Womens Clothes*; but the *Clothes* of our Good Woman, will not be a Bar to her Bearing of *This* Affliction patiently. She parts with her Children in ſuch Terms as *Jerom* on that Occaſion directs his Friend unto; *Lord, Thou haſt now taken from me the Children which thou hadſt firſt Given to me; I do not complain that thou*

thou dost now Receive them; I give Thanks that ever thou didst at first bestow them. She has already pluck'd out a *Right Eye*, and cut off a *Right Hand* for God; and so she can readily part with another *Limb*, at a Call of His. Yea, Tho' the *Death* were never so awfully Circumstanced, yet she says, *The Will of the Lord be done!* and she will not let *one Sorrow* swallow up the sense of a Thousand, a Million *Mercies*; but she approves the Temper of that Good Woman, who having *Two* Children by a violent Stroke Taken from her, handsomely took up the *Third*, and said, *Blessed be God that has Left me This!* If they were *Infant-Children* whereof she is Bereaved, she *Assures* her self, That the Lord is *Their God*, and so they can't be miserable; No, *Let me go to them* (saith she) *They shan't Return to me.* If they were *Adult Children*, she *Comforts* her self. That they might have, *The Root of the Matter*, in them, under whatever Clods of *Aziness* or *Brightness*, it might have been Concealed; and that whatever suspicious Marks might have been upon them, they might seek and find mercy, *Between the Stirrup and the Ground*. So she takes that Counsel, *Refrain thy Voice from weeping, and thine Eyes from Tears, for thy work shall be Rewarded.*

THIS is the Vertuous MOTHER! And she is One that also counts her *Servants* to be after a Sort her *Children* too; She, *Guides the House*, according to her Office prescribed by the Apostle; So, that with a *Motherly* Deportment, unto them, with an Obliging, but yet Reserved Carriage towards them, and with-

a Charitable Regard unto the Everlasting Welfare of their Souls, You may see her acquitting her self evermore as a *Vertuous Mistress* likewise in the Family. But there is Danger lest she become a *Widow* before she dy; if she *do*, let us now take notice of her Frame and Mein, in the Sorrowful Condition that is now come upon her.

The Vertuous WIDOW.

THE Vast Numbers of Poor *widows* in Every Neighbourhood, make it very Suspicious, that our *Vertuous Mother* may at some time or other, tast the Sad, Sowre, Tear-ful *Cup* of *Widow-hood*. If This be the *Portion of her Cup*, We must suppose that she gives her Husband a *Decent Burial*; that is, as on the One side, a Funeral that shall not be *below* his Figure, so on the other side, a Funeral that shall not be *above* her Estate; and while she Dislikes the Expensive Humors of *Holland*, where two or three Funerals coming One upon another, are so Extravigantly Chargeable as to Ruine a whole Family; She nevertheless will give as Honourable an *Interment* as ever she can to the *Forsaken Mansion* of the *Soul* which was dearer to her than the World.

CONCEIVING our *Vertuous Woman* to have her *widows* Vail upon her, we may behold her demeaning her self as a most *Vertuous* Person in it.

I. Her *Grief* on the Death of her Husband, is *Great*, and yet *wise*, and as *wisely Great*.

Great as *Greatly wise*. Her Mourning is more like a still *Rain*, than a loud *Storm*; and instead of *Bellowing Passions* which usually Moulder away into a Total and the Coldest Forgetfulness, faster than the Corpse of the Husband in the Grave, she has a *Silent* but a *Lasting* Sorrow; and yet that Sorrow Moderated by a Filial Submission to the Hand of that Glorious God, before whom she *Opens not her Mouth*, any more than Humbly to say, *Lord, Thou didst it.* She will not by Intemperate *Vexations* and *Afflictions* of her self, make her self, like the Frantick Women in the *East-Indies*, which burn themselves to Death, in the Fire wherein they consume the Dead Bodies of their Husbands; but yet she calls her self, *Marah*, saying, *The Lord has dealt bitterly with me!*

II. It is now her main Study and Solace to have an Interest in that Promise, Isa. 54 5. *Thy Maker is thy Husband.* And therefore, like her whom the Apostle calls, *A Widow indeed* she, *Trusteth in God, and Continueth in Supplications and Prayers, Night and Day.* She Considers her self as now more than ever belonging to, *The Family of God*; with a perswasion that He will Certainly and Faithfully Provide for her. Hence also, The Time that she formerly spent in *Conversation* with her Husband, she now spends in *Supplication* to, and *Meditation* on, her God; and by an Extraordinary *Devotion*, she seeks to find all that in the Allsufficient JESUS, which may Repair the Absence of the best Husband upon Earth. She is an *Elizabeth*, or one to

whom the *Fulness of God*, in the *Promise of God* is enough.

Moreover, if she be Capable of it, she will now more Abound in all the Exercises of *Charity* towards her Needy Neighbours; whether she have the Name of *Alice* or no, yet according to the Signification of it, She'l be, *Noble*: and she will be an *Helena*, or an *Eleanor*, which is to say as much as, *Pittiful*: her *Visits*, her *Bounties*, and her *Succours* to the Poor, are now increased rather than abated, with her *New Leasure* for them; and if she be a Person of *Quality*, she becomes yet more Excellent for *This Quality*: What is a *Lady*, in true and Old English, but a *Loaf dian*, that is, *A Bread server*? Or, One that will give *Loafs* of Bread unto the Indigent? She is both an *Anna*, *a Widow which departs not from the Temple, but serves God with Fastings and Prayers Night and Day*; and a *Dorcas*, *a Widow full of Good Works and Alms-Deeds*. Thus will she, to better purpose than once another Woman did, Explain the Riddle of *Sampson*, by finding, *Honey in a Carcase*: promoting *the Life of her own Soul*, by the *Death* of him whom she Loved as *her own Soul*. Much less will she ever venture to Do any thing *unworthy* the *Character* and *Relation* of that *Person* (if he were a *Worthy Person*) whose *Relict* she is now become.

III. She reckons that she must now be *Father* as well as *Mother* to the *Orphans* with whom she is Left Entrusted; and their *Fathers* Beloved Image on them, do's further Augment, yea,

yes, Double her Care concerning them. While her Husband was *Alive*, she still acted as a *Deputy Husband*, for the maintaining of all good Orders in the House, when he was out of the way. And now her Husband is *Deceas'd*, she thinks that upon the *Setting* of the *Sun*, the *Moon* is to Govern; and there shall not be one *Prayer* the less performed, or one *Fault* the more Indulged, among her poor Lambs, because he is gone. The *Kindred*, of her *Expired* Husband are also still Welcome and Grateful to her, upon *his* Account. But she is now particularly more Sollicitous than ever to Teach her *Children how* to obtain that Favour of God, *when my Father is gone, the Lord shall take me up.* Some Women have the Names of Men, a little altered, as *Jaquet* (from *Jacoba*) *Joanna*, *John*, *Jane*, *Jennet*. (all from *John*) *Thomasin*, *Philippa*, *Frances*, *Harietta*, *Artemia*, *Julian*, *Dionysia*, and the like; But all our Widows are put upon thus doing the *Works* of Men; may their God help them!

IV. She is not Forward and Hasty now to *Take* the Liberty, which the Scripture does *Give* unto *Younger Widows*; that is, *to Marry*. While she has one Eye *weeping* for her Departed Husband, she has not the other *open* to see, *who comes next?* nor will she think an *Ephesian Matron*, a fit Copy for her. She counts it no hard Law, which even the Ancient *Pagans* kept with great Severity, *That no Widow should Marry within Ten or Twelve Months after the Death of her Husband*; and she wonders

ders that any *Christians* ordinarily can, *Marry sooner*. If she had a *Good* Husband, his *Memory* has been so Embalmed with her, that she cannot presently make a Room in her Affections for another. If she had a *Bad* Husband, the Cross felt so heavy, that she will be *Slow* to be *Sure*, that it been't Renew'd upon her. But if after a convenient stay she do *Marry*, it shall be, *Only in the Lord*; Unto a Man that shall be neither *Heretical* in his principles, nor *Exorbitant* in his practices; and unto one that may be *proper* for her. Wherefore also if she be very *Old*, She will not without special Causes, marry one that is very *Young*; suspecting that such a pretended Lover may Court *Hers* more than *Her*, and that if there be too much (as perhaps a score of Years) Inæquality in *Age*, it may otherwise *Prove* as Temprarious, as it *Looks* Indecent. Indeed *Jerom* tells us, of an Old man at *Rome*, who had Buried Twenty Wives, which he took one after the Death of t'other; and that he then took the Twenty first, who also had Buried Nineteen *Husbands*; but methinks, They were an, *Ugly Couple*. And the Woman whereof *Buxtorf* relates in his *Talmudic Lexicon*, that she Buried *Eleven Husbands*, and had then an Epitaph of *Eleven Verses* bestowed upon her self, deserved sure the last stroke of her Epitaph, which was to this purpose, *A Woman fit to have No Bed but a Cold Grave*.

V. When she is *Match'd* unto a *Second Husband*, whom she will never twit with any Reflecting and Uncomely Remembrances of her *First*;

Firſt; She is more than Ordinarily ſollicitous to be, *A Good Mother in Law*, if ſhe muſt be One at all; and ſo do her part for the Removing of thoſe *Imputations*, which *Mothers in Law* have generally Laboured under. She knowes that the way for her to have the Bleſſing of Heaven upon *Her* Children, is for her to make her ſelf a Bleſſing to *His*; and Unkindneſſes to the *Motherleſs* Little Birds, which now call her, *Their Dam*, will Certainly be Repay'd by the Juſt Revenges of God. She is therefore ſo far from the partiality of that *Mother in law*, who when her own Child hurt a Child of her Husbands by Throwing of a Stone, *Whipped the Child that felt the Stone for ſtanding in the way of the Child that ſtung it*; that ſhe makes no Obſervable Difference between *his* Children and *hers*; unleſs it be *This*, That ſhe Corrects *hers* her ſelf, and refers *his* to *Him*; and yet for her at any Time to inform her Husband of any Ill Manners in *his* Children, is a thing whereto ſhe has an *Averſion* ſo Extream, that ſhe will never do it, unleſs upon Extream *Neceſſity*. Indeed ſhe Eſſayes to be ſuch a Wife unto him, that ſhe may not merit the Name which the *Second wife* of *Lamech* had; Namely, *Zillah*, or, but, *A Shadow*, of a Wife: much leſs would ſhe be as the *Firſt* of them was called, an *Anah*, that is, *An Afflicter*, to him.

VI. At Length *Old Age* comes upon her; and *Priſca* or *Priſcilla*, that is, *An Old Woman*, is her Title; but by an, *Hoary Head found in the Way of Righteouſneſs*, it is, that ſhe now Challen-

Challenges the Honour of *A Saint*, even from those Abusive Tongues, which use to traduce for, *A Witch*, Every *Old woman*, whose Temper with her Visage is not eminently Good. She thoroughly studies Every Particle of the Apostolical Charge, *That the Aged Women, be in Behaviour, as becometh Holiness; not make-bates, not given to much wine, Teachers of Good Things; That they may Teach the Young Women*; and the nearer she comes to her *End*, the more Acquainted she is with, *Him that is from the Beginning*. She is not Impatient of being Esteemed, *Old*; and styled, *Bilhah*, that is, *Fading*; nor do's it Offend her, as once an English Queen, to be told, *That Age hath Sprinkled its Meal upon her Head*. But she keeps longing for the Day, when the Lord Jesus will send His Angels to fetch her unto the Regions of Everlasting Light and Life, and keeps Wishing, *Oh Come, Lord Jesus!* till she Arrive to be, *Forever with the Lord*.

THIS is a Vertuous WIDOW. God Grant that our *Widows* may not be *Multiplyed*; but for them that *are* GOD Grant that they may be thus *Vertuous! That* is it which will render them all, *Jochabeds*, which is, *Most Glorious Ones*.

Now Praise thee, O my God, for thy Assisting my Endeavours to describe the Praises of the Vertuous Woman; and Rely upon thy Grace in thy Son, that these my Poor Labours may be Accepted and Succeeded among the Daughters of thy People. AMEN.

FINIS.

ERRATA.

Page 4. l. 33. r. Hearts. p. 24. l. 16. Blot out, *I.* ibid. l. 19. Add, *I.* p. 48. l. 20. f. *as* r. and.